

RELIGIOUS EDUCATION

A Quarterly Devoted to the Development of
Character through the Family, the Church,
the School and Other Community Agencies

APRIL-JUNE, 1938



Regional Meetings of the Religious Education Association

Reported by *J. M. Wells, Harrison S. Elliott, C. Sturges Ball,
William C. Bower*

Maintaining the Prophetic Role in the Religious Education
Association

Blanche Carrier

Religious Education and the Theological Trend

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Hedley S. Dimock

The New Education in Catholic Living

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Worship in a Young People's Group

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Church Doctrines in a Changing World

John F. Cuber

Book Reviews and Notes

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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ANNUAL MEETING OF THE RELIGIOUS EDUCATION ASSOCIATION

The Executive Committee has voted to call a meeting of the Association on Tuesday, June 28, at 12:30 P.M. at the Deshler-Wallick Hotel, Columbus, Ohio. This will be a luncheon meeting. The meeting will be for the purpose of planning for the coming year and for the election of officers.

There will be a meeting of the Board of Directors immediately following the meeting of the Association.

Please send reservations for this luncheon meeting to the Religious Education Association, 59 East Van Buren Street, Chicago, Illinois.

REGIONAL MEETINGS OF THE RELIGIOUS EDUCATION ASSOCIATION

THE MICHIGAN MEETING

REPORTED BY J. M. WELLS*

THE FOURTH annual meeting of the Michigan Branch of the Religious Education Association was held in Detroit on March 25 and 26. There were a number of phases of the meeting that were of special significance. The opening banquet was held Friday night in Temple Beth El. Something over fifty of the religious leaders of the state were gathered at the tables in the spacious and well-equipped dining room at the Temple. Dr. J. M. Wells of Hillsdale College, the President of the Michigan Branch of the Association, opened the meeting by referring to the fact that this was an inclusive group of people. He stated that almost all programs of religious education were conducted by the denominations separately and in cases where there is a united effort it is usually limited to groups within a specific branch of the church. This gathering on the contrary includes leaders of the Catholic Church, of Judaism, and of the Protestant Christian denominations. He said that it was well that these groups should unite because the problems which threaten civilization cannot be effectively met by the religious groups working separately. If religion is to deter the human family in its madness and to guide mankind in the paths of peace it can accomplish this only by the joining of hands.

The address of welcome was given by Rabbi Leon Fram of Temple Beth El, the secretary of the Michigan Branch. With well-chosen words he welcomed these leaders to the Jewish Temple, in-

dicating the joy which this religious organization had in seeing this group representing so many religious bodies gathered together with a sense of unity and a spirit of cooperation. He indicated that the major tasks which now confront us can be met only by such a united effort.

RELIGIOUS EDUCATION OF CHILDREN

Professor E. J. Chave of the University of Chicago gave the main address at the opening session of the organization. He gave during the meetings on Saturday two other addresses. The subjects dealt with by Professor Chave were "The Minister's Responsibility for Elementary Religious Education," "A Recent Study of Motivating Influences of High School Pupils" and "The Function of Religion in the Life of Growing Persons." He stressed in these three addresses the important factors in the early training of children in their homes and in the school. He dealt with religion as a functional experience. Some phases of this experience are the making of wise choices, the adjustment of one's life to other persons, the forming of a philosophy of life by which one can meet in a courageous manner both the good and the evil, the discovery of certain laws which must be observed if one is to live on a satisfactory plan of life, the growing consciousness of God, the gradual realization of the fact that one is a part of a great racial stream, and a growing respect for the customs and traditions of other people. He felt that the child should gradually be introduced into the activities of the church and be made to feel that he belongs to the church and is a part of its family life.

*Professor of Philosophy, Hillsdale College.

A JEWISH AND CHRISTIAN APPRAISAL

The eight o'clock service Friday evening was held in the auditorium of the Temple. A beautiful worship service was conducted by Rabbi Leon Fram and Rabbi Leo M. Franklin, the Rabbis of the Congregation. The choral music was led by Mr. George Galvani. The two addresses, one by Dr. Bernard J. Heller, director of the Hillel Foundation at the University of Michigan, and the other Dr. N. A. McCune, pastor of the Peoples Church in Lansing, were good illustrations of the ability to see the facts of religion objectively. Dr. Heller dealt with a Jew's appraisal of Jesus emphasizing the harmony of high religion as presented in the Old Testament and in the teachings of Jesus. He placed stress upon the principle of love which he regarded as central in the ideal of Jesus and also in the religion of Judaism. Dr. McCune spoke on a Christian's appraisal of the Psalms, emphasizing the universal appeal of religion as expressed in the Psalms, stressing the passages of comfort which have provided courage and hope to Christians and Jews alike.

HIGHER EDUCATION AND THE
RELIGIOUS LIFE

The Saturday morning session was held in the Hotel Statler and dealt with the contributions being made by the universities and colleges of Michigan to the religious life of the state. Dr. E. W. Blakeman of the University of Michigan presided and also participated in the discussion. Dean Father Frederick Siedenburgh of the University of Detroit in a very carefully prepared paper showed how important is the religious training of the church colleges to the life of Michigan. He emphasized especially the Catholic institutions, indicating the moral and religious emphasis which is exerting an uplifting influence on all of the citizens.

President Stewart G. Cole of Kalamazoo College and President Joseph Brewer of Olivet College both emphasized the practical phase of religion as it is being

expressed in the Christian colleges. These colleges present Christianity as a way of life in which love and good will are the motivating forces and should apply to every human act. They felt that religion should be realistic, facing facts and conditions as they are. Religion should deal not primarily with something from the past which is handed down through generations but rather it should deal with present facts and conditions. It should be adventurous even as Jesus was. It should persistently apply the principles of love and good will to the phases of life which are regarded as the conflict areas of modern civilization. In laying foundations for the future it should be courageous in applying these principles to economic conditions and to world affairs.

Dr. E. W. Blakeman described what religion is attempting to do at the University of Michigan. He referred to an effort to create an indigenous approach which faces religion from four points of view. "(1) A Counselor in Religious Education assigned the following duties: (a) The University will seek to understand the problems of Religion on the part of students and improve the facilities for spiritual development; (b) the Counselor in Religious Education will be available daily to advise students upon religion and intimate matters; and (c) he will serve as contact person between the University and religious agencies and be an adviser to the University in religious affairs. (2) Recognition of four religious traditions—Catholic, Protestant, Jewish, Eastern. This recognition is chiefly through; (a) a religious census and other materials supplied for the separate traditions; (b) lectures on religion once a month supplied by the University, each with the cooperation of one of the traditions, but lectures for all students. (3) The Degree Program in Religion and Ethics—forty-four courses selected from seven departments and two different colleges grouped together as an area of concentration. Work open to all juniors,

seniors and graduate students. (4) Student Religious Association. A religious activities program under a director appointed by the University, but financed on trust funds, carries forward various projects. These projects are thought of as social therapy while the above mentioned counseling in Religious Education is thought of as personality diagnosis. The entire enterprise is knit together by a Faculty committee of Ten advising the Counselor in Religious Education and a Board of Governors named by the Regents with the Director as secretary empowered to hold property, accumulate trust funds, and supervise expenditures."

At the eleven o'clock period Dr. E. J. Chave gave an account of some research work that had been carried on among high school pupils in Chicago to discover the influences by which they were being led to believe in themselves, in their ability to do something worthwhile, and to occupy a place of significance in our present civilization. His paper was discussed by President Stewart G. Cole in an illuminating manner and the interest shown by the group following these two presentations was so intense that it was difficult to bring the meeting to a close.

FUNCTION OF RELIGION TODAY

The closing session was held in one of the dining rooms at the Hotel Statler and following the luncheon three addresses were given at the table. Dr. Wells before presenting the three speakers said that the subject of the afternoon, which was "The Function of Religion in the World of Today," was in harmony with the aims and purposes of the Religious Education Association as these have been expressed in previous meetings. He said that the faith of those who have preceded us may be stated as follows: (1)

"That God is dependable; (2) that the universe is fundamentally spiritual and moral; (3) that human nature and human intelligence are worthy of being trusted; and (4) that there are principles of moral and religious growth as definite and clear cut as the laws of nature and that progress would be made in proportion as these were understood and worked with intelligently." He said that while those who have preceded us have not imposed their statement of religious convictions upon us nevertheless they do come to us as a challenge and an inspiration. The motto which they adopted may also serve as a guide to us at the present time. They stated this motto as follows: "To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education in the sense of its need and value."

The address by Dr. Leo M. Franklin on the Function of Religion in the World Order presented in a realistic way present world conditions as a challenge to religious organizations of our generation. He stressed the spirit of faith which burns brightly in times of adversity. Dr. E. J. Chave dealt with the different ways religion functions in the growing life of persons and Dr. Arthur Dunham of the University of Michigan dealt with the need for a wholesome and helpful religion in the life of the average community. The entire group felt the significance of these three timely and forceful addresses and each one asked himself how he might better meet the needs in these three areas of life and how he might personally express religion in a more adequate manner.

EASTERN CONFERENCE

REPORTED BY HARRISON S. ELLIOTT*

A REGISTRATION of 250 and an average attendance at each session of 150 are evidence of the interest in the Eastern Conference of the Religious Education Association held April 25 and 26 in Riverside Church, New York City. The theme for the Conference was "Religious Education and Present Crises (Social, Theological and Ecclesiastical)."

RELIGIOUS EDUCATION AND THE NEW SUPERNATURALISM

The topic for the opening session Monday morning was: "Issues in Religious Education Raised by the New Supernaturalism and the Emphasis upon Religious Institutions." Professor Henry N. Wieman of the University of Chicago gave the first address. He said that the amazing surge of the New Supernaturalism was due to the fact that the New Supernaturalism gives an answer to certain inescapable and tormenting questions which agitate the minds of people in the field of religion today. The question facing those in religious education is whether they have something different, supremely important, and distinct as over against the high-minded moral endeavors of the great educationalists. If this question can be answered satisfactorily, we can meet the issue raised by the New Supernaturalism.

Professor Wieman then discussed what he considered to be the answer in a type of religion which offers the satisfactions provided by the New Supernaturalism but in a way which is consonant with the tests of reason and experimentation. Such a religion is other-worldly in that it recognizes that we are encompassed with a whole world of reality of which we are unconscious and that we have

only as yet a peep-hole into the height and fullness of value which fills the world. It is a religion of creativity rather than of idealism. The difficulty with the religion of idealism was that it bound individuals by that which had already been worked out with foresight whereas in a concrete situation a person with a readiness for response will always find the unpredictable. It will recover the meaning of the cross. Jesus hanging on the cross means that any order of life, even when it is brought to the very highest, must be broken in order that the miraculous power of growth, which is the work of God, may break through. Professor Wieman said that this is the kind of religion which more than any other is required in an age of profound and radical transition. Such a time calls for a kind of religion which makes personalities and social organizations plastic, outreaching, ready to catch the newly emergent, unpredictable changes which make personalities and social groups subject to the transformative power of growth which is the work of God.

The second address was given by Rabbi Samuel Goldenson, Temple Emanu-El, New York City. Dr. Goldenson emphasized the use of the will in doing the things we already know. He gave several quotations from the Old Testament showing how the emphasis was repeatedly upon the use of the will in the direction of moral conduct. Referring to Professor Wieman's emphasis upon the cross, he said that even as a Jew he could say that is the crux of the whole matter. The cross, aside from the theological interpretation, is a supreme expression of the deed, a supreme expression of sacrifice for what one believes to be right and just and fair. We fail here in our civilization. We cannot substitute for sacrifice, for the deed,

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some clearer understanding of the nature of God or some newer system of theology. To know what is right and wrong, unfortunately, is not immediately to do the right or avoid the wrong. There intervenes the will that has to be trained. What shall we do about it? Wherever we can, you in your Sunday Schools and we in our synagogues and our religious schools, should engage the energy of teachers who feel their religion, who can spread the contagion of conviction so that one who knows the right will feel like doing the right.

The participation of the Conference was mostly in the form of questions for amplification of the points of view presented. President Stewart Cole of Kalamazoo College raised a question about Professor Wieman's seeming assumption that a reservoir of resources and possibilities is already there and that all we do is to make the adjustment which will bring them to our succor. This seems to fail to recognize that a person may make such adjustments to problem situations that he actually makes possible the emergence of new and previously uncreated values of life.

OPPORTUNITIES AND DIFFICULTIES

"Opportunities and Difficulties Confronting Religious Education Today" was the topic for the second session Monday afternoon. Mr. J. E. Sproul of the National Board of the Y.M.C.A. presided. The afternoon was given to a symposium presentation by several leaders in religious education in which they set forth their appraisal of the situation. Mr. Sproul in opening the session emphasized three factors: (1) The new attitude toward leisure time—instead of being regarded as cessation from work, it is now accepted as a positive factor in culture; (2) New forms of organization of life and the increasingly collective character of experience; (3) The closeness of national and international problems to ordinary individuals.

The afternoon speakers were: Professor S. P. Franklin of the University

of Pittsburgh; Dr. Frank W. Herriott of Union Theological Seminary, New York City; the Reverend Philip C. Jones of the Madison Avenue Presbyterian Church, New York City; Mr. Ira Eisenstein of the Society for Advancement of Judaism, New York City; the Reverend Walter M. Howlett of the Greater New York Federation of Churches; and Dr. Victor Obenhaus of the Riverside Church. The session can best be reported by summarizing the recurring points of emphasis.

First, there was emphasis upon the problems and opportunities in a world of conflict and confusion. Professor Franklin emphasized the necessity of making people feel at home in such a world and also the fact that a time of confusion often brings the greatest opportunity for religion. Mr. Eisenstein discussed the problem of the Jewish group in feeling at home in this kind of a world. When it is difficult to make people feel at home, it is difficult to make them believe in God. Jews in the past had a double faith. They knew what they had to do and they believed that the literature which told them what to do had absolute validity. Except for the extreme orthodox, we are left with only one-half of our faith. We still have faith that there is a way, but we do not quite know what the way is. We have not been able to apply in modern life the system of morals and standards which have come down to us. We share the faith of our ancestors in this respect, that we believe there is a God and that it is within our power somehow to ascertain the will of God and to follow it. We have the desire to make the will of God our will, but we are not certain just how young people ought to act.

A second topic discussed by several of the speakers was that of worship. Dr. Herriott registered his concern because worship so seldom seems to take place in what are called worship services. He emphasized the importance of being alert for the opportunities for spontaneous

worship which come in group experience. Dr. Jones placed emphasis on creating the mood of worship. He said he was not so much interested in definitions and explanations of God as leading children and young people to feel He is there. He emphasized the importance of the arts and of methods of appreciation in worship. Mr. Eisenstein said the Jewish group had difficulty with worship because of being enslaved to an unbending and unyielding tradition which was relevant and vital to our ancestors, but which today seems somewhat irrelevant. It raises problems and appeals to desires which no longer move us. We have problems not reckoned with in the traditional prayer book. I can understand the need for the emphasis upon mood and perhaps less upon intellectual religion, but I still find that unless young people have convictions which satisfy their minds, they do not permit themselves to rise to the mood of worship. Mr. Obenhaus reported an experience at Riverside Church in which worship was enriched by investigating what scientists believed about God. Mrs. Fahs said that unless thought processes are stimulated in worship, it is likely to have very little depth.

The need for clarity about fundamental assumptions was a third point emphasized in the presentation. Professor Franklin observed that, in a time of crisis, attention of ministers shifts from minor issues of pastoral and church work to the major issue of how they can bring some faith and hope and religious enlightenment to their people. Mr. Obenhaus said that the New Supernaturalism should lead us to frank facing of the grounds for our beliefs. Dr. Herriott said that when there is so much theological thinking there is an opportunity to make clear that religious education is founded on very basic presuppositions. We have a satisfying philosophy and it has a degree of certainty on which we can move forward. We must show that we can take the difficult position of hold-

ing a conviction with such certainty that we can move forward and at the same time maintain our wistfulness and our search.

A fourth difficulty mentioned concerned finding group experiences which are significant enough to make any difference in the lives of those who come into the program of religious education as it is set up by the churches. Dr. Herriott said that so many of the experiences which are significant for children and young people take place outside of the church group. Perhaps our greatest opportunity comes in sharing our convictions with children and young people in immediate situations of their group life, where important problems and decisions are being faced. How to become related to such experiences is the problem facing the religious educator. Mr. Howlett said that we shall secure the response of individuals as we mark out frontier enterprises such as those found in the youth and adult programs that seem to bring satisfaction, demand enthusiasm, and require entire commitment. We do stand for something as Christians or Jews, something we are willing to put our whole life into. Mr. Sproul summarized the discussion of the afternoon.

Monday evening there was a Fellowship Dinner at the Riverside Church. The President of the Association, Dr. Hugh Hartshorne, presided; several individuals spoke. Dr. Hartshorne gave the main address. The Reverend F. E. Butler, who has been a member of the Association since near the beginning of the organization and for many years was a director of religious education in Providence, Rhode Island, was the guest of honor.

PROPAGANDA AND ACTION

Dr. Hugh Hartshorne of Yale University presided at the Tuesday morning session. The topic was: "Religious Education Faces the Demand for Indoctrination and Action." Professor Robert K. Speer of New York University opened the discussion with an address on Propaganda.

ganda. He defined propaganda as the expression of opinion or action by individuals or groups deliberately designed to influence opinions or actions of other individuals or groups with reference to pre-determined ends. The propagandist, including the religious enthusiast, does not want careful discrimination. He wants to put something across. Because propaganda is almost inevitable, there will be both good and bad propaganda. Therefore, those who are in the position of influencing others should teach young people the tricks of propaganda so they can get behind propaganda. This is the purpose of the Institute for Propaganda Analysis. He said that school and religious educators have attempted to keep propaganda out of their work, but he felt that individuals do not act on reason but on emotion, and, accordingly, the emotionalization of convictions or of courses of action is necessary. His solution of the problem was to use propaganda for causes or convictions in which one believed, but at the same time make children and young people critical of propaganda by showing them how it was worked upon them.

In the discussion some expressed the conviction that while we should encourage children to discriminate, we must at the same time condition them toward those values in which we believe. The opinion was also expressed that Professor Speer had made no distinction between persuasion and manipulation through the techniques of propaganda and that it is possible to testify persuasively to one's convictions without propagandizing. It was also suggested that dealing with important problems on the basis of evidence and the values involved will lead to convictions which carry their own emotion without the manipulation of propaganda.

Bishop Francis J. McConnell of the Methodist Episcopal Church gave the second main address of the morning. He said that often there was a clamoring for the return to the old theology when the

church proposed to do something about the ownership of economic goods, but such persons forget that the church has always been concerned with social questions. This he documented with several illustrations. Sometimes, it is true, it was in terms of the old-fashioned virtues of thrift, honesty, and hard work. He said that now we are dealing with a situation which cannot be met in the old-fashioned way. The need is not for a humanism of the superficial kind but for a religion which takes the problems of human life seriously and which recognizes the essentials of the Christian gospel. The minister comes closely in touch with people at the points of human need and has peculiarly strategic opportunities to deal with these problems.

WAYS OF MEETING THE SITUATION

The first three sessions had been concerned with the situation. The closing session was given to a consideration of methods, materials, and administration required by the present situation. Professor Samuel L. Hamilton of New York University presided. He opened the session by an emphasis upon the importance of adult education in the present situation. The first part of the discussion was focussed by a problem, presented by Dr. Hartshorne. Using as illustration a fourteen-year old boy, who was not interested in religion and who did not feel the Sunday School and other church activities important as compared with other things he might do, he said that groups outside the church seem often to be organized around interests of more importance to the members than is the case with church groups. What can we do about it?

Suggestions were made by several individuals. Mrs. Sophia L. Fahs said she thought they did have the interest of most of the boys and girls in Riverside Church because with a three-hour session, there was time for something to happen; because there were various forms of expression besides words, such as painting, dramatics, and rhythms; and

because the boys and girls had opportunity to do things themselves and to contribute to group enterprises. She felt, however, that activity is not enough, for religion is more than social relationships. She emphasized the importance of children having the opportunity to study various forms of religion before they come to a thorough-going consideration of the Christian tradition so they may have opportunity to see how religion has come about, what are the universal elements in the religious experience of mankind, and how religion is woven into the warp and woof of every-day living. She said they tried to be absolutely honest on any question which arises and the children feel free to ask any question.

The Reverend C. Ivar Hellstrom, Minister of Religious Education in the Riverside Church, said many came who had no church background because of the social life and the opportunity to get acquainted with others and because of the freedom to discuss social issues. Mr. Herman E. Wornom, Field Work Supervisor at Union Theological Seminary, said that if experiences of the most significance to children and young people are happening outside of the church, the church leaders should go to the young people and their experiences. Further, when young people come to realize there is opportunity to work in the church frankly and honestly on problems of real concern to them, they will come to the church. Mr. Collins said he had found that people who would not come to hear him preach nor attend a Men's Bible Class, could be enlisted in unconventional ways in various aspects of the church's program. Miss Hulda Niebuhr of the Madison Avenue Presbyterian Church, New York City, said that she felt that children and young people wanted in the church something more than they found in the established order and, accordingly, their purpose was to help them live religiously in a world of profound change. She cited as an illustration a class of fourteen-year-old boys

with a teacher who is on his mettle intellectually, where they face honestly and frankly problems in ethics and religion. These boys have faced the challenge of the Old Testament prophets on questions of privilege; they have dealt realistically with the problems of race; and they have become interested in a school in Africa.

Mrs. C. Ivar Hellstrom, Superintendent of the Senior Division of the Riverside Church, said that while the seniors, many of whom have no religious background, sometimes called the Church School a glorified club, they seem to recognize they find real friends and a quality of relationship with their leaders which is different from that in the day school, as well as worship experiences that are worth while. Miss Margaret Forsythe used Doctor Ralph Sockman of Christ Church to illustrate her point that perhaps we push young people too much to the ends we have in mind instead of working with them along the lines of their criticisms and their interests. She said Dr. Sockman kept his connection with young people who were not much interested in the church. He asked a group of young men who had only casual interest and relationship to usher and told them to go and get breakfast while he was preaching, if they wished to. Keeping touch with them over a period of ten or fifteen years, these young men are taking over the load of the church and have become a basic group in its leadership.

At this point, the focus of the discussion was shifted by a question as to what is distinctive in the program of religious education as compared with that of other agencies. In answer to this question, Rabbi Simon Greenberg of Philadelphia said that the work in the synagogue and the church has many things in common with social agencies, but there is something distinctive. The interest which is based primarily on social contacts is one which will very easily die away. But an interest which is based upon some direct faith in and contact with God, with cer-

tain eternal truths, is what gives a man the power to stand on his own feet, no matter in what environment he may find himself. Mr. Samuel Dinin of the Jewish Theological Seminary, New York City, said that aside from the Reform group, which conceives of Judaism as distinctly religious, there were so many differences of opinion as to the character of Judaism that in a great many Jewish community schools religion could not be taught directly because it is a controversial subject. Where religion is taught directly, it is largely textual; and this is complicated by teaching it in Hebrew. He emphasized the need in the Jewish schools of the reorganization of the material around needs and problems and thus making the material relevant to the life of the child.

Mr. Israel Chipkin of the Jewish Education Association, New York City, said that to make the difference between a church and social agency program something in the inner self, as Mr. Greenberg had done, seemed to him too intangible. He felt the difference was in the approach to the individual. The bad boy tends to be marked down or demoted in the day school. The church represents respect and love for the individual. It holds out hope to the individual. The sinner is the individual who needs to be respected and helped, not hated. Mr. Chipkin emphasized a second point. He felt that the church had come to the place where it was often willing to respect and encourage differences among individuals, but that we look upon the existence of group differences as something which is undesirable. He reported an experiment in which effort had been made among four Jewish women's organizations, which are rivals and attempt to outdo one the other, to bring them to the place where each would recognize the functions and con-

tributions of the others and where they would come to understand each other better and to respect differences.

Professor Arthur Swift of Union Theological Seminary reported, out of his supervision of student teachers in church schools during the past twenty years, his sense of discouragement at the quality of the work. Teaching is still textual-centered even when classified as experience-centered. He emphasized the problem growing out of the competition with the developing school system and said that we have the right and duty to demand of other great social institutions time to make, maintain, and strengthen contacts with children and youth through the church; otherwise religion will fail inevitably to be integrated into the life of the coming generation. As to the distinctive function of religious education, it is experience of God and the sense of awareness of Him which is the essential function of organized religion in its relation to youth. Professor Hamilton emphasized the problem which arises through teaching of the type which makes parents at times want to protect their children from the church school. We need to put emphasis upon preparing teachers more adequately. Professor A. J. W. Myers of Hartford School of Religious Education gave an illustration of what he considered worth while religious education. It involved the inter-relationship of a white and negro group in a series of experiences over a period of time in which thoroughly cooperative relationships were established.

In the second part of the afternoon, there had been discussion of what is distinctive in religious education and still further suggestions on how to meet the present situation. There was a closing summary of the four sessions of the Conference by Professor Elliott.

VIRGINIA MEETING

REPORTED BY C. STURGES BALL*

THE area meeting was held in Sparrow Hall, Virginia Theological Seminary, on May first. It was not very largely attended, but those present were representative of widely different groups. The topic for discussion was that suggested for the year; viz., Reaching the Unchurched.

We made an endeavor to find out how far the findings of the Association with regard to the preponderance of the middle class element in our churches and schools held true of this locality. One interesting feature was the fact that

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many children of a poorer section of the city of Alexandria went to the wealthier church school in the morning, and to the Mission Church School in the afternoon. It was stated that in the one they were receivers of a better standard of social behavior which they in turn, to some extent, carried over to the other. I may add that here in Virginia we do have the upper ten in the churches much more than in other parts of the country. The fact that the Episcopal Church was once the Established Church of the Colony has left the tradition that it is at least "good form" to be connected with it to some degree.

THE CHICAGO MEETING

REPORTED BY WILLIAM C. BOWER*

A REGIONAL meeting of the Association was held at the Medical and Dental Arts Building on the afternoon and evening of May 2nd. The general subject of the meeting was a consideration of the attitudes of the unchurched toward organized religion as carried on by the churches.

UNCHURCHED YOUTH AND THE CHURCH

The afternoon session was devoted to a panel discussion under the title, "Unchurched Youth Speaks to the Church." Dr. Thornton W. Merriam of Northwestern University was chairman of the panel. Those participating were Miss Adele Rose, member of the editorial staff of the Maroon of the University of Chicago and President of the American Stu-

dent Union; Mr. Brewer Grant, graduate student of Northwestern University; Mr. Robert Brumbaugh, student of the University of Chicago; and Dr. Russell Beam, educational adviser of the 6th Corps of the CCC.

Dr. Merriam opened the discussion by asking how unchurched young people are gaining satisfaction in activities outside of organized religion and from what source young people were deriving their motivation for these activities. Mr. Grant advanced the view that most college young people are lacking in motivation of any kind. He held that such motivation as they had was chiefly derived from stimulating personalities with whom they came in contact. Miss Rose stated her belief that most students out of high school know what they want to achieve, but that the present educational system

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was such that they derived their motivation from movements outside the school. Mr. Brumbaugh believed that college youth derive their motivation chiefly from intellectual interests in certain bodies of truth. Dr. Beam believed that young men in the CCC found their motivation to higher patterns of living through the sense of participation in a community, especially since membership in the CCC is motivated by improving the conditions of those joining voluntarily. Ninety-five per cent of these are non-church people. But when they are led to go to churches through the ideals which the camp engenders, they are in most cases made to feel that they are unwelcome. Mr. Grant felt that fraternity life added little incentive to ideals, since motives for joining were chiefly concerned with status. Miss Rose agreed that motivation came through the sense of participation in socially worthwhile activities, and felt that as the churches were organized they had little to contribute to these enterprises.

In response to Dr. Merriam's question as to what the church could do to make its program more acceptable to young people, the members of the panel suggested: (1) Preaching should have a better intellectual content, especially with reference to science and philosophy; (2) the church should interest itself in social problems and movements; (3) the church should have a more definite program; (4) young people should be given an opportunity for responsible participation in church activities and policies; (5) there is need that small groups have opportunity for participation in practical enterprises; (6) in preaching brotherhood, the church must abandon an exclusive attitude.

UNCHURCHED ADULTS AND THE CHURCH

Professor William C. Bower, of the University of Chicago, presided over the evening panel under the title, "The Unchurched Adult Speaks to the Church." The participants were Miss Lillian Herstein, member of the executive board of

the Chicago Federation of Labor, Professor Whit Brogan of the Department of Education of Northwestern University, Mrs. W. M. Bryant, President of the Cook County League of Women Voters, and Dr. Henry C. Taylor, Director of the Farm Bureau and member of the Laymen's Commission.

Professor Bower stated the issue in terms of the fact that the church was failing to reach the intellectuals on the one hand and the laboring and dispossessed classes on the other. Are those who are unresponsive to the church opposed to religion, or are they finding motivation and satisfaction in humanitarian activities outside the church? Under analysis, are many of these idealistic movements essentially religious? In addressing themselves to this issue, Miss Herstein expressed the firm conviction that not only was the church indifferent to the human values involved in the labor problem, but that religion definitely exerted its influence against the realization of these values. Dr. Brogan stated that he had devoted his life to education, notwithstanding a favorable religious upbringing, because he thought that religion was harsh and cruel in its treatment of children whereas education was concerned with their welfare and gentle toward them. This impression was accentuated by the sectarian strife among the sects. Mrs. Bryant, on the other hand, felt that it was the church that had motivated her to espouse a career of civic and political activity. It was her conviction that a Christian citizen is the best citizen. Dr. Taylor asked whether the labor groups were interested in human as distinct from class interests and would be willing to work for the good of consumer and employer as well as laborer. Miss Herstein replied that the labor movement was the outgrowth of human need. Dr. Taylor believed that the fervor of Miss Herstein's plea for the need of labor evidenced a distinctly religious quality, but cited Russia in asking whether, if labor had

social and political power, it would be more humane to other groups than the employing class had been.

Professor Bower then stated the issue that seemed to arise out of this exchange of views: Did not religion, like the labor movement, at its beginning arise out of human needs? Does not one of the fundamental problems of culture arise just here—that when the dispossessed gain power they are brutalized by it? Is not this true of socially entrenched religious groups as well as of labor groups, as in Russia? Is not our problem how to guarantee ourselves against the brutalizing effects of power?

Dr. Brogan asked the chairman whether there was hope that we can use the scientific—the experimental—approach to human relations, to which the chairman replied that this method is yet so new and cuts across our habits and interests. This is the chief business of education, and in failure at this point education as an organization of social pressures has been one of the chief sinners in the use of power. Dr. Brogan

agreed. Miss Herstein believed that power should be socialized; its concentration in the hands of a few led to its abuse.

Dr. Brogan suggested that those who had spoken seemed to hold to the same basic ideals and purposes. Instead of institutional quarreling, would it not be possible for individuals who hold such ideals to form nuclei of co-operation in communities irrespective of institutional affiliation?

From the floor Mr. Scaff called attention to the fact that within the church a new church was emerging with dynamic social and humanitarian ideals. Dr. H. N. Wieman suggested that if the church was to meet the demands upon it, it must cultivate the capacity to see another world than that of our immediate and partial experience. It is this vision of the beyondness of our experience that gives us resources for dealing with the immediate issues of living.

Between the afternoon and evening sessions a fellowship dinner was held, with some fifty persons present.

MAINTAINING THE PROPHETIC ROLE IN THE RELIGIOUS EDUCATION ASSOCIATION

A member of the Association writes her convictions as to the Association's opportunity in the present situation.

BLANCHE CARRIER*

AS ONE of those who has known the Religious Education Association for almost two decades, I can witness to the power of its prophetic task. I choose the word "prophetic" carefully, for to my mind it fulfilled such a role in a truer sense than is often implied in the term. It was no idealistic dream nor any oracular declaration of the present or future task of religious education in which this organization indulged. Rather it was an association of minds among those actively engaged in the educational program of the church in order to work out a more critical understanding of what it was hoped to accomplish, in order to discover whether our present procedures are most effective, and to determine what new steps, what reconstructions of current work, are called for.

It is significant and fortunate that the members were largely those responsible for on-going programs who felt the need of this reflective, examining procedure in an organization set apart from the machinery of action, where each man spoke as an individual rather than as a representative, where groups could weigh the values of ideas and experiments which were years ahead of current practice, and where new procedures and convictions not yet fully tested could be held in mind for ripening while one went on working at practical tasks. Negative as some of the conferences seemed at the moment, when the days of assimilation were fulfilled, it was found we had grown in comprehension of our basic purposes. Prophetic, then, meant not merely looking ahead, catching a vision and declaring it, but working persistently, continuously to discover the next

step in a process to bring to bear all available knowledge on each tough problem of character growth—problems not easily solved for those determined to face actualities. It is fortunate not only because it was a great influence in the gradual acceptance of a modernized program of religious education for the large official organizations, but because it should have taught us a lesson. It should have made clear that busy people need always the two types of working groups, one committed to a program and one given to critical advance thinking. The fields of general education and parent education have discovered the same necessity. The subtle temptation of the active job is to let ourselves be convinced that we have arrived at the best possible procedures or can easily do so with an extra hour of conference. It seems, therefore, that we shall be wise if we maintain the Religious Education Association as an association in which these essential contributions can be made.

Perhaps we should next ask ourselves in what directions our reflective and critical thinking might well move in the next few years. Unique and timely indeed have been some of the directions in the past—the educational implications of research findings on character, on science, on education itself. It will be unfortunate if we forget that our *raison d'être*, our orientation, is education, the finding of the most effective means of promoting the growth of individuals and groups in our religious organizations. There are now, I believe, a half-dozen important directions in which we need to move in this decade in the field of religious education, directions which will not be explored without our best, most daringly experimental

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thinking. Such thinking on the outposts of our efforts cannot, I repeat, be done safely and persistently by organizations responsible for programs. I shall suggest four of these areas in which development is desperately needed currently.

One such outpost look is the radical rethinking of the whole church school organization by that more than a handful of churches who have arrived at an *impasse* with the present framework. They are no longer ready to patch up weaknesses or to train reluctant teachers. They sense that there must be other alternatives more compatible with the inherent nature of the church group and purpose. They carry on despairingly because they cannot think clearly through these alternatives. Perhaps the church school of twenty years hence may well be something of quite a different mien. At least, let the Religious Education Association give thought to working out suggested forms for such alternatives as promise more effective results.

A second prophetic task for the Religious Education Association is that of helping pastors and other leaders to discover the implications of mental hygiene for their work with people. Unfortunately, we have jumped to the conclusion that this means personal counseling; yet one is not ready for counseling until he has seen a multitude of uses for his insight into mental hygiene in the whole program. Recently a preacher wrote of a daring and direct campaign in one town against our current funeral customs and seemed surprised that resentment, fear, and suspicion should be directed at the leaders not only by the vested interests but by the congregations over whose emotionalized mores they had blasted their message. Prophets who thunder, "Thus saith the Lord" have always been thrown out of the market-place and, sometimes, felt virtuous for it. In this era we might well question as to whether the Lord may need prophets with as clear a vision but who set about the task, as does a scientist, using the known laws of human growth.

Suppose, for instance, these preachers had set about quietly with group after group in informal discussion in which they discovered why our burials have followed certain customs, whether we express our current beliefs by these customs, and how our emotional bonds have been built. Suppose, they had worked with the groups a variety of more wholesome customs from which each person could choose that which expresses his own taste and idea. The vested interests would then have found themselves adjusting to a multitude of individual requests and change would have been rooted in the actual growth of the people.

In a multitude of church situations just such discoveries need to be made: How to disentangle and start growing the tendrils of custom, prejudice and indifference in social issues, how to dissolve the antagonisms and over-intensities of youth toward religion, how to reduce the fear and inertia toward new ideas, what makes an intelligent man doggedly conservative. Religious education, whether through classes, activities or sermons, is blocked without the development of this trend.

Again, the comparatively recent interest in the community as a conditioning factor in character and the necessity for the coordination of efforts in the agencies need thinking through in terms of technique. The purposes and, in general, the philosophy of the movement are realistic and worthy, but often the steps toward working out the philosophy are cluttered up with superficial exchange of congratulations and propaganda or are not imaginative enough to create a dynamic whole out of an accumulation of potentialities. Leaders who are not at the moment pushed to take action in a program need a reflective atmosphere in which to work out action which expresses and fulfills their philosophy.

As a final suggestion, consider the field of worship. The tragedy is that we are too content with the status of both public and private worship when actually we have not begun to discover why we have

failed to develop really dynamic experiences. We leave it for those regressive groups who must go back to childhood conceptions of God in order to attain large enthusiasms and impelling purposes in worship. Undoubtedly, the weaknesses and mistakes of liberalism as such need to be understood and corrected, but we must look elsewhere, too. Articles have appeared intermittently, cogently analyzing the church's formal service for the causes of its ineptness, yet the traditional form is so sacredly accepted that ministers have not the heart to experiment with more vital forms. The majority of our adults and youth in liberal churches are finding their attempts at worship too vague and uncomfortable to follow up, but it does not occur to us that when childhood vocabularies and concepts are outworn, specific individual guidance and practice are needed in working out simple but adult vocabularies and realistic, functioning concepts.

One of the greatest sources of our paralysis in worship is our failure to understand how individual temperamental needs make necessary differing patterns of personal worship even for those who hold similar theological beliefs. Many people are not resourceful enough to develop an indigenous pattern without help, but neither can they take over the ready-made pattern of another. This situation, however, precisely defines our educational task. If we desire individuals to find a deep relationship with God in their worship there is no substitute for the method of working in small intimate groups to find for each that which is definitely his

own. We shall go on from that step to providing various types of group services within the same church instead of subjecting all temperaments to the deadening routine of a single traditional pattern.

There are still other areas that need the most careful experimental thinking we can do. The preparation of young people for marriage is a task that promises to become the object of one of our popular cure-all movements. College and church leaders need some careful consideration of the effects of certain procedures upon certain temperaments, evaluation of materials in the field, and a real philosophy of marriage education. Another interest that continuously needs stimulating is the resourcefulness of church leaders in developing an indigenous, creative program of group life within the church which reaches out into world interests and affects both the world situations and the persons actively interested. We have not gone very far in making natural group relations lead inevitably into emotional, social, intellectual, and spiritual development.

These sketches of some of the outpost jobs waiting for the kind of development which the Religious Education Association can give are my way of saying that I believe we need the Association, but only if it resists the temptation to become single-track in its concerns, and attacks such problems as these—a process which I believe would enlist in it a group of persons concerned not merely with message but with how the generation in which we live is going to become actively and meaningfully religious.

RELIGIOUS EDUCATION AND THE THEOLOGICAL TREND

F. ERNEST JOHNSON*

AMERICAN PROTESTANTISM

WHATEVER else may be said to characterize Protestant life and thought in America no one can question that it is typically non-theological. Our religious leaders, for the most part, have had little interest in theology and little understanding of it. Indeed, ministers frequently pride themselves on a non-theological turn of mind. Theology has been thought of as related to religious life very much as theory is related to practice in the mind of the common man. The theologian is regarded as an academician. He seldom finds a place in the American pulpit that he can fill satisfactorily. Even in a theological seminary he has no assurance of popularity and influence.

For the most part, men trained in American theological seminaries in recent decades have not received what Europeans would regard as a theological education at all. To be sure, they have had systematic theology, to the extent of surveying the areas of religious philosophy and theological speculation, viewed historically. They have also had courses in Biblical interpretation and in Church history. They may have been trained in the conduct of worship. Some of them have had good training in religious education. Some of them have had superior guidance in the field of social ethics. But students who have delved deeply into religious philosophy and doctrine have been thought of as equipping themselves for teaching rather than for the ministry.

And if this coolness toward theology is characteristic of the ministry and the ministerial student it is more markedly characteristic of the lay religious leadership. The Young Men's and the Young Women's Christian Associations in America are in marked contrast to Old World

movements. Indeed, the question is sometimes raised whether the American movements are not so predominantly practical and ethical and so slightly theological that there is scarcely any affinity between them and the corresponding organizations in European countries.

This preoccupation with the practical and the ethical as over against the philosophical and theological is aided and abetted by the rank and file membership of the churches. Of course if it were not so, the leadership picture would be quite different for in the long run the people get the kind of leadership they want. To some extent the prevailing attitude may be due to contentment with a pulpit that is not too intellectually challenging and hence fatiguing. But this is a minor factor, for it is among the better educated laity that the aversion to theology is most marked. Roughly speaking, the higher we go in the educational scale the less interest there is in religious ideas as such and in theological systems.

PRESENT TREND IN AMERICA

What I have said is by way of a general characterization of Protestant Christianity in America in recent decades. I have sketched it only as a background for an indication of a present trend which is in sharp contrast. And it is for the purpose of evaluating briefly that trend that this article is written. Of what is happening no two people would give exactly the same account. In general, however, it seems to be as follows: The ascendancy of what is commonly known as liberal Christianity, with its very pronounced social emphasis deriving from Harnack and Ritschl in Europe and following rather closely in this country the writings of Walter Rauschenbusch—the ascendancy of this type of Protestant Christianity reached its maximum in the 1920's. It had been undermined by the War but it took a long time for the forces set in

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motion by that catastrophe to register their full effect. This liberal Christianity was optimistic and activist. It was also sociological and ethical more than theological. That is to say, it was very much preoccupied with the social origins of religion and the significance of natural and social environment. It put great hope in a spiritual regeneration through social reconstruction. On the international scale it flowered in the hope and belief that world community was being established and that war was being permanently abolished.

The holocaust of 1914-1918 destroyed the foundations of this liberal Christianity in Europe. In these years of agony, men came to feel precisely as did the Israelites during the Exile—that no confidence could be placed in human instrumentality, that the old dreams of social perfection were dreams indeed, and that salvation could only be effected by some radical conversion of the natural order of life and the intervention in miraculous fashion of the divine will. Whereas the dominant ideal had been “prophetic” in that a gradual regeneration of the world and of human life was envisaged, it now became an apocalyptic hope in which a sudden transition from this natural order to a supernatural order was regarded as the only means of human redemption.

The influence of the tide of thought and feeling which has been sweeping over Europe since the War was late in appearing in this country, presumably because the effects of the War were ten years late in making their appearance in America. Almost a decade of extraordinary prosperity made it possible to maintain the high level of living and the general optimistic outlook which had been gradually built up through the years. With the depression, however, a change came about. The social disintegration which played so large a part in the discussions at the Oxford Conference last summer and which has been the constant concern of European theologians for many years became a vivid reality in this country only when the eco-

nomie system collapsed. Incidentally, this documents the thesis so well developed by various scholars that religion is always vitally related to the culture and in particular is a function of crises in human affairs. In any case, the growing realization of the social and moral significance of the depression has occasioned a re-criticism of our theological assumptions—or perhaps one should say of our assumption that theology is unnecessary.

Now the dominant characteristic of the theological reaction is its insistence upon the inadequacy and essential falsity of an evolutionary religious philosophy which sees man's spiritual nature evolving with the progress of culture. Whereas there has been much preoccupation with the “building” of the Kingdom of God, the neo-orthodox theology says the Kingdom *comes*, man does not build it. The message of Jesus thus becomes, not “Build the Kingdom of God” but “The Kingdom of God is at hand.” Whereas the emphasis has been upon man's responsibility to cooperate with God, it now falls on man's duty to obey God, to listen to his voice, to ascertain his will and to put himself in alignment therewith. He must act, to be sure, but the main thing is to listen and learn what the will of God is. In the past we have pictured man as striving upward toward God. We are now told that man cannot reach for God; rather God reaches down to him. The idea that man can struggle upward becomes a Promethean heresy.

We have based our Christian ethics upon the postulate that man has incalculable spiritual worth. Made in the divine image, he must be treated as a spiritual end in himself. The worth of personality is the essential doctrine in such an ethic. Now, however, we are told that man is a fallen creature, that he is depraved, that the image of God is all but obliterated, and that he can do nothing of himself. He does not have affinity with God and does not find God within him. God stands over against him, separated by an impassable gulf. God is “other” than man.

What is more, we have thought of history as the unfolding of divine purpose, as expressing in itself the development of the divine idea. We have seen the material world as informed with spirit and making its way toward the expression of the divine will. Now we are told that history has no meaning in itself, that it must be understood "eschatologically"—by reference to what happens at the end of history. What man does individually or collectively has no significance except with reference to those moments of crisis in which eternity "breaks into time."

Now all of this defines a theological position which is held in varying degrees by many theologians in Europe and by certain influential leaders in this country. It is a composite picture of a system that is variously expounded. It would be a mistake to put all the theological leaders of this general viewpoint in one class. They would resent nothing more than such a common classification. At the same time, from the point of view of persons nurtured in liberal Christianity, all of these exponents of the neo-orthodoxy represent stages in the development of a philosophy which is contrary to the assumptions of liberal Christianity. We are concerned about it here as a trend and as such it is unmistakably significant. Already this movement, like the Freudian psychology, has evolved a terminology which is reflected in nearly all the current religious literature. It is making great headway in some of our theological seminaries. It has peculiar qualities which make it successfully aggressive. It is radically reconstructive; it is contemptuous of reform movements of which people tire quickly anyhow; it is impatient of the slow process of education to which so few people are really equal; and it promises a quick escape from misery and frustration in a world which offers so grievous a contrast between the ideal and the actual.

While this theology is to be sharply contrasted with American fundamentalism, it does afford a somewhat similar spiritual escape. It is immeasurably su-

perior to fundamentalism in that it has a scientific outlook. It is free from literalism and theological obscurantism and it does accept moral responsibility for a struggle against social evil. On the other hand, it puts the day of consummation of everything that is worth while at a post-historical moment and thus exempts human beings from effective participation in human progress. It does impose the obligation to struggle but not to struggle hard enough to succeed!

No discriminating person can fail to see the reason why so many American Christians find this new movement congenial. Not only are we experiencing social and individual frustration in a world of failing sanctions and collapsing social structures, but we are suffering a deserved disillusionment due to the uncritical assumption, too common in American Christianity, that human redemption could be brought about through social mechanics. The social gospel went astray when it forsook the authentic insights of Walter Rauschenbusch, who was strongly personally religious. It was sound in insisting upon the necessity of a fundamental attack on a social structure which prevents the realization of individual spiritual values, but it was weak in respect to the impact of social purposes upon the individual conscience. The social gospel rapidly acquired supporters, truly prophetic spirits, who were so much preoccupied with the regeneration of society that they failed to realize the stubborn selfishness of human beings and the necessity of the culture of spiritual motive in the individual. As Dr. Morrison says, the social gospel has lacked a cultus, a mood and a method of collective worship in which the social content of an ethical religion would be made to redeem the purposes of the individual. All this stands rebuked by the present theological reaction. Also the new orthodoxy discounts the "activist" tendency to identify the Kingdom purpose with a particular crusade and to regard fragmentary processes as consummatory. All this is to the good.

EVALUATION OF THE PRESENT TREND

But when everything has been said that can be said by way of explanation and justification of the neo-orthodoxy, it remains a menace from the point of view of all those who believe that there is something vital in liberal social Christianity which should not be lightly thrown aside. And especially is this true for all participants in the modern religious education movement. That movement has brought about in, let us say, the life of the Religious Education Association, two noteworthy achievements in the development of a philosophy of religious education. First, it has developed a concept of religious experience as a process of growth in which single moments, characterized by the words "conversion," "decision," and the like, take their place in a continuous process of unfolding. In this way it has effected a reconciliation between the evangelistic urge and the developmental ideal in education. Secondly, it has developed and clarified the concept of religious education as an aspect of general education and has thus broken down the barrier in the realm of religious experience between the sacred and the secular.

The development of these two sets of ideas could be abundantly documented in the history of American religious education. The recognition of the validity of a psychological approach to the study of religious experience, the understanding of conversion as presenting phenomena closely allied to other experiences, the adaptation in the religious field of techniques developed and tested in general education—in particular, the influence of the activity movement upon a system previously dominated by a subject-matter approach—all of these achievements are marks of the development of an intellectually respectable and socially effective discipline which has been gaining headway in American Protestantism. It would be far from the truth to say that these principles had met with universal acceptance and that even where they were ac-

cepted in theory they have been established in practice. Yet they are distinct marks of a trend in the development of a philosophy of religious education. The neo-orthodoxy challenges this philosophic outlook in its two principal phases.

A preoccupation with "moments" and "crises" does violence to the concept of continuity in the development of religious life. Indeed, it does violence to the very concept of growth which is the central idea in liberal educational theory. When the spiritual life is thought of as under the aspect of "encounter" what becomes of the prosaic hours between the moments of illumination and fresh energizing? When human nature is conceived as essentially unregenerate and evil-bent, what can growth mean except deterioration?

Again, when the natural order is put in sharp contrast to the spiritual order, when God and the world are viewed as antithetical, when history is thought of as a succession of events which have no authenticity in themselves but derive their meaning only from some far-off divine event, we have a complete reinstatement of the old dualism between the sacred and the secular. For the sake of the concept of God transcendent, we sacrifice the concept of God immanent. Mystical experience loses its validity. The practice of the presence of God into which we try to induct our children and youth is vitiated when we lose the ideal of spiritual intercourse with One of whom it can be said

"Closer is He than breathing, and nearer than hands or feet."

It is recognized by leaders of this neo-orthodox movement that it has little in common with religious education as we know it in Protestantism today. The acceptance of their point of view would mean wiping out decades of progress in thought and in practice with tested methods, and beginning over again on the basis of a discredited psychology.

What I have said has been purposely put in blacks and whites rather than in grays because it is important to characterize trends by showing the points to which

they lead. Furthermore, nothing is more characteristic of the new orthodoxy than the tendency to make just such contrasts. It splits the world of experience into an order of nature and an order that is contrary to nature. Such a doctrine needs to be critically evaluated and its dangers guarded against.

I have said that it needs to be "guarded against," not that it needs to be defied. I regard the course of human experience as characterized by swings of the pendulum from one side to the other of a "trend line" of human events, and I believe that this new orthodoxy has in it certain values, certain corrective tendencies. These have been indicated as the discussion proceeded, but they need to be further emphasized. Especially should it be noted that the dominant note in the new orthodoxy is that of transcendence. It is preoccupied with the paradox of absolute and relative and the tension between the actual and the ideal—between man as he is and man as his conscience bids him to be.

This fact of self-transcendence and the fact of tension as inherent in religious experience have not been adequately rec-

ognized and dealt with in liberal Christian theology. In accepting an empirical philosophy and a scientific psychology—to both of which we should hold—we have often fallen into a mechanistic account of experience which in no way fits our true position. For the concepts of free growth and creative personal activity from which the experience of God emerges cut as squarely across mechanistic systems of philosophy and psychology as does traditional Christianity. Religion is characterized by a preoccupation with values, and it becomes dominant in life only when it presents something consummatory, something that is experienced as ultimate, even within the limits of space and time. As a recent writer has put it, religion confronts us with "an absolute duty to do our relative best."

If in our empirical, educational thinking and practice, we make adequate provision for this transcendence-within-experience, without which there could be no poetry as well as no religion, we shall be less vulnerable to destructive attack from a reactionary philosophy or theology.

SOME ISSUES FOR RELIGIOUS EDUCATION RAISED BY RECENT CHARACTER RESEARCH*

HEDLEY S. DIMOCK**

DURING the last decade, as the result of research and investigation, much has been learned about character and the factors that enter into its formation. It is not evident, however, that the agencies of the community upon which rest the responsibility for character education are modifying their objectives, methods, and program in response to this new knowledge. It is proposed that we face squarely some of the implications for religious education of what we now know about character and its development. The results of these investigations may be looked upon as disconcerting and discouraging or they may be viewed as valuable clues for the formulation of sound policies and practices of character education. But to ignore these findings is to risk the danger of building our theories and programs of character education on precarious, if not actually false, foundations.

RECENT RESEARCH

Before an attempt is made to summarize in broad outline some of the most important findings and conclusions yielded by this recent research, it may be desirable to describe very briefly some of the major types of investigations that have been made.

The Character Education Inquiry conducted by Hartshorne and May is probably the most widely known and most significant of the character investigations to date. In this study the most objective techniques yet devised were employed to discover the biological and social factors associated with moral knowledge; with four kinds of conduct—honesty, cooperation, persistence, and self-control; and

with integration or consistency of conduct. The subjects of the investigation were several hundred children of both sexes in the elementary schools of three different communities. The findings and conclusions of this monumental research, reported in three volumes, should profoundly modify the theories and practices of every agency concerned with the character development of children and youth.¹

The Boys' Club Study in New York, directed by Thrasher, represents another type of investigation that is of great importance to character education. This study was an attempt to make a scientific evaluation of the extent to which a boys' club, newly opened, in a crime-breeding area might curb juvenile delinquency. It was the assumption of this agency that its program would be influential as a preventive of delinquency among youth. Descriptive, case study, ecological, and statistical data were gathered to ascertain the extent to which the Boys' Club, during its first four years, was a factor in delinquency prevention.²

The study of the Status and Trends of Religious Education, undertaken by the Institute of Social and Religious Research and directed by Hartshorne, is the most comprehensive investigation yet made of religious education as conducted by the Protestant churches of America.³ One unit of this study consisted of the obser-

1. Hartshorne and May, *Studies in Deceit; Studies in Service and Self-Control; Studies in the Organization of Character*. For a brief report see, "A Summary of the Work of the Character Education Inquiry," RELIGIOUS EDUCATION, September-October, 1930.

2. Thrasher, Frederic M., "The Boys' Club and Juvenile Delinquency," *American Journal of Sociology*, July, 1936.

3. Hartshorne and Lotz, *Case Studies of Present-Day Religious Teaching*; Hartshorne, Stearns, and Uphaus, *Standards and Trends in Religious Education*; Hartshorne and Ehrhart, *Church Schools of Today*; Hartshorne and Miller, *Community Organization in Religious Education*.

*An address given before the Professional Advisory Section on Young People's Work of the International Council of Religious Education, Feb. 9, 1938.

**Dean and Professor, George Williams College, Chicago.

vation and critical appraisal of teaching in 150 classes and groups representing a fair sampling of the best Protestant teaching. The results of this one phase of the investigation yielded a realistic, if not encouraging, picture of the heart of the religious education process and its probable outcomes in Protestant churches.

Of conspicuous importance is the experiment in teaching methods in character education reported by Jones.⁴ This experiment represents a most careful and deliberate attempt to discover what method of teaching is the most effective in achieving character results in children. The subjects were three hundred public school children in the seventh and eighth grades. Four methods of character education were utilized throughout a school year, with four different but equated groups of children. The outcomes were appraised by objective, conduct tests. The methods employed were: (1) a discussion of desirable conduct in various situations; (2) the actual practice of conduct through carefully planned projects; (3) a combination of discussion and practice or experience. The fourth, or control, group followed the regular school program.

The studies of delinquency associated with the name of Clifford R. Shaw have focused attention upon the ecological, or environmental, factors affecting character.⁵ Delinquency rates have been charted in relation to the social, cultural, and economic backgrounds of the community. The results demand the careful consideration of agencies concerned with character, not merely because they are related to delinquency and crime, but primarily because they point to a set of highly influential factors in character formation.

The study of two hundred adolescent boys, conducted by the writer, attempted to measure the changes that took place

between the years of twelve and sixteen and to identify some of the factors associated with these changes.⁶ Some of the findings in relation to moral and religious development are pertinent to religious education.

The foregoing investigations are illustrative only of the research that has yielded findings of inescapable importance for character education during the last decade.

CONCLUSIONS FROM FINDINGS

We shall now sketch in broad outline some of the most salient findings of these and similar studies and the conclusions that these findings seem to warrant. The findings related to *causal and contributory factors in character formation* are of compelling significance. The results of Hartshorne and May's study suggest that character in children does not improve with age. At least between the ages of eight and sixteen they found no substantial development or improvement in honesty, cooperation, self-control, or persistence. The sixteen-year-old, on the average, was no more honest or cooperative or persistent than was the eight-year old. If, during an eight-year span, a child made no progress in reading, writing, and arithmetic, we would be greatly surprised and alarmed. What does it signify that there is no discernible progress in the aspects of character studied? Why is the influence of church, and home, and school negligible, in general, as a constructive factor in the development of character?

The results of many investigations point inescapably to the importance of the home background in character formation. The research of Hartshorne and May showed that the moral knowledge of children resembled closely that of their parents, but was apparently uninfluenced by teachers in the public or church schools or by club leaders. Further, a comparison of the homes of the fifty most honest and the fifty most dishonest children brought illuminating results. The homes of the dishonest children were character-

4. Jones, Vernon, *Character and Citizenship Training in the Public Schools*.

5. Shaw, Clifford R., *Delinquency Areas*; Shaw and McKay, *Social Factors in Juvenile Delinquency*. Published by the National Commission on Law Observance and Enforcement.

6. Dimock, Hedley S., *Rediscovering the Adolescent*.

ized by parental discord, faulty discipline, bad example, and low economic status. Many studies of delinquency have also indicated the strong influence of home conditions in the development of this kind of conduct.

The significance of the individual's relationships with associates and groups has been disclosed by several investigations. The survey of delinquency made by Shaw and McKay for the Wickersham Commission on Law Observance and Enforcement showed that in 80 per cent of the cases of delinquency two or more individuals were involved. Hartshorne and May found that next to parents the associates of an individual seemed to be most influential in the shaping of his ideas of right and wrong. They rephrased the old proverb to read, "Birds that flock together tend to grow the same feathers." These investigators also found that there was no specific relation between what children *believed* to be right and what they actually *did*, if they were taken individually. But if the children were taken by class rooms, some relation between moral knowledge and conduct was discernible. This degree of integration of moral ideals and conduct was interpreted to be a function of group standards. Similarly, Hartshorne and May found no consistency in the conduct of children generally, but that when consistency or integration of conduct was possessed by children it was not the function of the individual's ideals, but of group standards and group morale. The writer reports, in *Rediscovering the Adolescent*, findings that further corroborate the conclusion that the intimate, or primary, group relationships are of considerable consequence in the personality and character development of the individual.

The basic rôle of environmental factors in character formation has been clearly established. Most impressive, perhaps, have been the delinquency studies such as those reported by Shaw and McKay. In metropolitan cities like Chicago, Cleveland, and Seattle the delinquency ratios

were almost invariably high in the deteriorated areas close to the center of the city and decreased progressively in the outer zones. Moreover, the delinquency rates tended to remain constant in each zone regardless of racial or national changes in population. While these facts should not lead us to a theory of strict environmental determinism, they do force us to reckon seriously with the recalcitrant forces of the environment if we seek to develop desirable character.

EFFECT OF AGENCIES AND METHODS

The effect of agencies of character education and of the methods they employ as revealed by recent research and investigation is likewise illuminating, if not encouraging.

Considerable evidence on the effectiveness of the church and the church school is now available. No differences in the conduct of the children studied by Hartshorne and May could be discerned in relation to their attendance at Sunday school. We probably should not be surprised that conduct is not significantly modified by an experience that occupies but one of the 168 hours per week. We have previously mentioned that there was no evidence in this investigation that moral ideas of children were appreciably influenced by Sunday school teachers. In the study of Hartshorne and Lotz, of 150 samples of the *best* teaching in our Protestant churches, the practices were found to be far below a reasonable standard of good teaching. Evidences of *creative* teaching were virtually non-existent.

The results of several studies are in agreement that no relation can be discerned between moral, Biblical, or theological instruction and moral conduct. In studies conducted by Hightower no correlation was found between Bible knowledge and cooperation or honesty. Hartshorne and May found no correlation between specific moral knowledge and specific conduct.

The "character-building" agencies have fared no better than the churches when their effectiveness has been submitted to

scientific evaluation. The Boys' Club Study directed by Thrasher yielded results that on the surface, at least, were astonishing. Boys who were members of the Boys' Club had a higher delinquency rate than non-members. Boys who had been club members for several years tended to have higher delinquency rates than new members. But these two sets of facts should not be interpreted as being causally related. The boys were not more likely to be delinquent because they belonged to the Boys' Club. They belonged to the Boys' Club because they were potentially more delinquent; that is, because the Boys' Club had attracted a proportion of potential delinquents greater than the average for the community. However, the findings do show that this particular Boys' Club, during its first four years, was not an important factor in delinquency prevention.

In the research carried out by Hartshorne and May the conduct scores of members of various organizations purporting to develop character were examined. No significant differences between members of these organizations and non-members could be found. This leads to the conclusion that if the organization did have any effect on conduct, it did not transfer to the school situation.

Some of the findings that bear directly upon the question of *methods* in character education are of great significance. We have already referred to the findings that suggest that teaching ideals, moral knowledge, and theology under present conditions are evidently not effective as a means of conduct control. This probably suggests the ineffectiveness of the methods employed rather than that the teaching of ideals should be considered as futile and worthless.

The experiment of Jones in methods of character education takes on, therefore, enhanced significance. We will recall that four different methods of developing desirable conduct in school children were employed during the school year. A minimum of three periods per week were

devoted to the character education program. The results were highly informative and provocative. The children who talked about desirable character for the year showed no improvement. The children who had actual practice in desirable conduct through projects likewise showed no improvement. The "control" group of children, who followed the regular program of the school, showed no improvement. Only the group of children with whom a combination of discussion and experience was the method employed showed any discernible gain, and this improvement was not large.

In reviewing the results of this experiment, we should keep in mind that the program of character education for each of the three experimental groups was carefully planned; that school teachers are trained for their work; and that the three periods per week devoted to this experiment probably represents considerably more time than devoted to participation by children in the programs of other agencies, such as the church. Yet even under these conditions the results were either negligible or very slight.

POLICY OF AGENCIES OF RELIGIOUS EDUCATION

We have sketched so far only in broad features an outline of some of the things we now know about character and its formation. Obviously, this is not a complete picture. Facts are lacking on many important aspects of character, some of which may elude the techniques of objective research. Further, the findings of these studies may be modified by further research. The picture presented by this factual material, however, is probably more trustworthy and closer to reality than the one we would like to draw from our desires and hopes and purposes. It is not a reassuring picture. But we would sooner be disconcerted if that is the price of facing reality than to work under illusions or on the basis of insecure foundations.

What are the issues that such facts thrust upon us as religious educators?

It seems apparent that neither a single agency, such as the church, nor all of the educational agencies together are very effective in character formation in comparison with the home, other primary groups, and the forces of the community. Some readjustments are imperative or the character of our citizens will continue to be pathetically inadequate for the demands of contemporary life. What should be the position and the policy of agencies of religious education in the face of these facts? Three alternatives at least are possible. They may be briefly stated.

First, we may frankly admit our impotence in character education, abandon the character objective, and devote ourselves to the more limited or specific task of "religious instruction"; that is, instruction in the Bible, theology, and the history of the Christian religion. Something could be said for adopting this policy, especially if it would result in providing children and young people with a real orientation to the religions of man, helping them to see the sweep of religion in human history, the variety of forms in which religion has expressed itself, and the changing nature of all of these forms. This would be an honest and realistic facing of the facts now available about our effectiveness in character education. It might also free us from the exacting demands made by our recent efforts to develop a "curriculum of experience." Some of us might feel relieved if we were to abandon honestly the life-centered, functional approach to objectives, curriculum content, and method in religious education. But if all this instruction in religion yielded no effect on the conduct of children or youth; produced no fruits in ethical and social behavior; failed to make individuals more effective in their functioning in a complex society, would it be justified? Are we likely to be content with an objective entirely in terms of religious instruction resulting in the acquisition of information and knowledge but minus any improvement in character?

A second alternative or possibility

might be more courageous, if not more practicable. We might attempt, by some militant *tour de force*, to capture and control the character making forces in the community in the name of religion and character. We might organize a modern equivalent of the theocratic state, some form of religious fascism, that would attempt to subdue the recalcitrant forces and eliminate all the opposing elements in the community. Homes would need to be remade rapidly and radically; children and young people in their primary, social groups would become the units of the character education program; recreation, business, and politics would all be subordinated to the religious ideal. In Europe we find admirable illustrations of how political fascism is capturing youth to guarantee the future stability of the political state. It might not be impossible to capture the majority of our twenty-one million of youth for a religious fascist state. This probably sounds fantastic, and it likely is. Yet it should not be entirely excluded from the realm of possibility.

There is a third possibility, I think: That is to face honestly and realistically the limitations of any single agency, including the church, as an important influence on character. We would recognize that the kinds of groups with which we work in many cases are not primary or significant groups; that the size of the group alone may make real interaction among members impossible; that the time devoted to our program by children and youth is an insignificant part of their total time and that forces more potent in affecting character are at work the rest of the time; that our leadership is likely to be inadequate for the task of character education; and that for the most part our program does not have the right combination of "discussing" and "doing" to be effective. We may admit all of this, I say, and yet not entirely abandon the character education ideal.

If we were to accept this position, however, it would mean several things. It

would mean that, having admitted that the opportunity of any single agency for shaping character is very limited, we would formulate objectives in terms of the known facts about character development, in order to be on the soundest foundation possible. We would also be much more modest than we are now, in most cases, in the conception of our task and in the formulation of our objectives. Perhaps one of the most significant comments that could be made on the trends of this decade is that the growing interest in character education has been matched by a "soft-pedaling" of character claims on the part of most of the character-building agencies. Summer camps, youth organizations, churches, and schools alike have been confronted with facts that make the easy assurance and sweeping claims of accomplishment of a decade ago impossible. If we take the more realistic attitude, the individual agency would be content to play an auxiliary rather than a primary role.

Further, we would also need to recognize that the character-forming process is so complex that if we wish to be effective in utilizing it for constructive purposes all of the educational agencies in the community must work in a genuinely cooperative fashion. We would need not only to assume, in theory, but to develop policies and practices that embody that theory in action, that deliberate planning for character development by school, church, home, and other agencies is a minimum and indispensable requisite for such results. In such a plan of community cooperation each agency would need to be willing to find its particular and distinctive function in the light of the needs of people. There might be no greater test

of the religious spirit in an agency than in its willingness to make the necessary adjustments to achieve this wholeness of community outlook in the interest of the character ideal.

With a unified and planned attack by all educational agencies, influence might be brought to bear upon the more basic factors and conditions in the community that affect character. John Dewey, I think it is, has reminded us that it is impossible to grow roses on the desert unless we first modify it by irrigation and the like. It is equally difficult, if not impossible, to grow the finer flowers of character under the conditions that exist in the modern community. A few of the problems that might need to be immediately attacked would include those of housing, movies, labor and employment conditions, and other products of the competitive and acquisitive spirit in industry and business. The rapidly growing movements of adult education, youth organizations, and community organization all suggest possibilities of effective action if these can be guided by a significant and unified philosophy.

But it is not my purpose or responsibility to suggest which, if any, of these alternatives should be acted upon. I come to raise issues, not to answer questions. Are these real issues confronting contemporary religious education or have they been conjured up from a magician's hat merely to bewilder or discourage you? If they are real issues confronting religious education, what are the moves that should be made? The suggested alternatives that I have proposed are intended merely to be provocative, and I hope are worthy of the serious consideration of this group.

THE NEW EDUCATION IN CATHOLIC LIVING

Description of the Corpus Christi School, New York City

ROMA GANS.*

THE CORPUS CHRISTI SCHOOL, a progressive Roman Catholic school for children from kindergarten through eighth grade, is located in New York City's second most densely populated area. The school was previously conducted in an old building on the same site which because of its age became too dangerous to house children. During the spring of 1936 this building was razed and the new Georgian structure built.

On the first floor is a large auditorium which serves as a gymnasium and general meeting place. The next two floors opening on the street level are devoted to the church itself, and above the church on the next three floors are the classrooms, offices, library, and work rooms of the elementary school. The remaining floor of the building is used as a residence by the Sinsinawa Dominican Sisters who are the teachers of the school. The roof is equipped as an open-air play, work, and rest space for both children and teachers.

THE COMMUNITY SETTING OF CORPUS CHRISTI

As the need for a new building became apparent, a plan for the entire church activity of the parish center was restudied. In order to understand the elementary school's work, it is necessary to see it in its relation to the entire church-center program.

The neighborhood in which the Corpus Christi Church and school are located influenced the plan for the church activities. "The school is the agent and the servant of the social group which establishes and supports it; consequently, the school should give to that group an effective service. *Only through careful study of all the factors which influence the lives of the*

social group can the best means of rendering this service be discovered."¹ It is a crowded neighborhood with much activity due to the busy cross-town shopping center on 125th Street a few blocks to the north and two important north-south highways, Broadway and Amsterdam, which run through this section. Much activity is also centered about Columbia University which is directly to the south of Corpus Christi.

About two-thirds of the population of the district are native born whites, of whom the majority are Irish, but practically all other nationalities are included in the group. A large per cent of the families are poor or in meager circumstances. Many have large families and live crowded together in apartment houses where neither lighting nor ventilating conditions are satisfactory. The families in moderate and well-to-do circumstances live in the fine residential section which is within the church district. Streets have been closed to traffic in order to create some play space for children, since only one small city playground is in this section of the city. Only one movie is nearby. The nearest public library is over a mile distant from many parts of this area, but there are many newspaper and magazine stands. It is obvious, however, that the recreational life is stunted especially when one realizes that many in this neighborhood cannot afford automobiles. However, the moral tone of family life is high since there are few divorces, crimes, or cases of juvenile delinquency in this neighborhood. It was therefore essential in planning the opportunities which the church might offer this section through its program that much attention be paid to recreation for adolescents and children

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1. "Tentative Plan for Guiding the Growth of Children in Corpus Christi School—1937-38," p. VIII.

and that the interest of many adults be enlisted in the social welfare for the group.

THE SCOPE OF CORPUS CHRISTI ACTIVITIES

The program may be divided into four parts; namely, religious, educational, socially useful, and recreational; however, this division does not exist in the actual working out of the program. For example, the religious goals pervade the educational, socially useful, and recreational activities; and the educational goals are considered in working out the religious, socially useful, and recreational activities. For the adults there are the religious services and activities of religious societies, forums and lectures on a wide array of current issues, Parent Association meetings, musical programs, plays, movies, teas, and informal parties. The adolescents have in addition to religious services, athletics, lessons in social dancing, crafts, educational lectures, debates and forums, teas, dances, and parties. For the children of elementary school age, in addition to the religious services and the activities centering about the school, there are clubs, entertainments, hikes, and trips. Many features of the program have challenged the interest of residents in the vicinity who are not members of the Corpus Christi Church. Especially has this been true of the forums on current political and social problems and the recreational activities of the adolescents. This is in accordance with the point of view previously stated; namely, that the church feels a responsibility to the neighborhood group.

A calendar, published weekly, keeps members informed of the various meetings which are to come. The Corpus Christi Chronicle published monthly under the editorship of Doctor John Monaghan contains announcements of births, short practical articles on religious topics and comments on public affairs, such as labor issues, political theories and international affairs. Although the Chronicle is brief it strikes the tone for the outlook

of Corpus Christi Church leaders on world affairs.

THE CORPUS CHRISTI SCHOOL PHILOSOPHY

The new school building was ready for use in September of 1936. The Sisters of St. Dominic who came to take charge of the school program and who shared in the point of view of those who had started the plans for the church program started the work of registration. Approximately 30 children are enrolled in each class; the total school enrollment is about 500. Although the waiting list is growing and pressure to have children admitted is increasing, the policy to keep class size down will be rigidly adhered to since the program of the school demands an understanding of each child and adequate attention to him and his problems. Sometimes pressure for admittance comes from the children themselves. Only recently an eight year old boy called upon the principal and pleaded his case for admission with as much persistence as adults have shown. There have also been instances of pupils urging that their friends be permitted to enroll. There is no tuition for children of parish members.

Although the Sisters were all from the Sinsinawa Dominican Community located at Sinsinawa, Wisconsin, they had not worked together as a staff before. Therefore, during the first year with the Reverend George Ford, the pastor of Corpus Christi Church, they worked out the educational tenets which would be in harmony with Catholic doctrine, progressive education, and the following statement of a philosophy of living:

A PHILOSOPHY OF LIVING²

"Every system of education is the expression of a philosophy of life and any given system of education is sound only insofar as the philosophy of life from which it rises is sound. Herein lies the abiding vitality of Catholic education which is a part of the eternal plan of Him

2. "Tentative Plan for Guiding the Growth of Children in Corpus Christi School—1937-38,"

Who said, 'I am the Way, the Truth, and the Life.' Catholic philosophy sees education as the harmonious development of the physical, emotional, intellectual, volitional, and spiritual powers of an individual, in order that he may live an enriched, upright and useful Christian life in this world, and that he may, in eternity, attain to perfect union with God.

"The Catholic philosophy of life and hence of education is concerned with the whole child, is ever conscious of his nature and his ultimate destiny as well as of the importance of his moment-by-moment living and experiencing. It takes account of the varied relationships which affect him—relationships with himself, with his fellow men, with the world about him, with his creator. It sees man as an animal, yet endowed with an immortal soul; as an individual, yet as an integral part of society; as living in the present, yet as bound to the past and as reaching into the future. And Catholic education functions to develop well-integrated personalities, adjusted to living an abundant life in an ever-changing civilization.

"Above all, the Catholic philosophy of life and education stresses the development of a moral integrity in each child because to develop physical skill and mental efficiency without building standards of action which can be applied to all the complex and varied activities of life would prove fatal both to the individual and to society."

EDUCATIONAL POINT OF VIEW³

The definite educational principles which emerge from this philosophy are:

"1. The school is concerned primarily with growth—growth in understandings rather than in subject matter knowledge only. There must be careful planning to foster:

- a. Individual growth—contingent upon good health, widening and deepening of interests, use of acquired information, growing power of self-direction.

b. Individual growth in harmony with the progress of the group—growth reached through varied and constant contact with persistent problems, contact in a way to derive fundamental understandings which can be applied to new situations.

c. Group progress—consisting in the development of social consciousness which recognizes the interdependence of the individual and the group, which extends group interests, which recognizes effective leadership, and which allows for and encourages independent thinking.

"2. There are certain fundamental problem areas in which are centered all the experiences of an individual or of a society, areas in which all man's needs are met.

a. Development of guiding principles based on ultimate values and a willingness to act in keeping with these principles.

b. Achievement and maintenance of physical and mental health.

c. Adjustment to and cooperation with others in the family, community, state and other nations.

d. Adjustment to and control of the natural environment, looking toward its utilization for individual and social needs.

e. Creation, interpretation, and appreciation of art and beauty.

f. Achievement of economic security."

The emphasis on socially constructive living expressed in these principles is readily observed in visiting the school. Each grade above the second is responsible for some part of the school's work, such as operating the school's store, the lost and found department, bulletin boards, and the school bank. Care of equipment and clearing up of the rooms is a regular part of the school program in which older children help younger children with the heavier part of the work. Discussion of contemporary problems such as conservation of natural resources is characterized by an emphasis on the

3. "Tentative Plan for Guiding the Growth of Children in Corpus Christi School—1937-38," pp. 9 and 10.

effect of different solutions upon group and individual welfare.

Children are so genuinely interested in the work to be done that self reliance, initiative, and neighborly cooperation in group enterprises is the natural result in behavior. This is in line with the theory of the school: "To provide an environment which helps the child to learn to solve his problem so that he may establish the necessary and desirable controls for effective living through (a) increased sensitivity to problems, (b) power to work out a plan of action to deal with the recognized problems, (c) needed tools to carry the plan into action, (d) willingness to execute the plan."⁴

THE SCHOOL'S PROGRAM OF WORK

The direction of the school curriculum is set by the social and religious principles previously stated. These principles permeate all the classroom work even in the learning of the Three R's. In the study of various topics under consideration in his grade the child is guided to use reading to increase his knowledge on the topics and to pool his findings with those of the group. This functional type of reading and the help given to groups and individuals to improve their ability in such uses of reading is the "method" of teaching reading. The result is an extensive use of books, magazines, and newspapers from the classroom, home, and library in the use of which the child is guided to select material wisely, to appraise the content critically, and to improve his ability to do this two-fold task continuously.

Similarly, arithmetic is necessary in dealing with the problems of many school affairs. Meeting such problems as buying and selling school supplies, conducting a school bank, scheduling the day's work, and interpreting contemporary life problems demands a knowledge and high degree of accuracy in number relationships and facts. Because results of children's computations are related to the success of

their own school business and personal interests, added understanding of and respect for the importance of this phase of their school program exists.

Growth in oral expression comes through the many needs which arise each day for guided, vigorous discussion. Visitors comment upon the children's ability to express themselves with naturalness and facility. A large part of this growth is made possible through the increased number of chances to speak the children in this school have; children in a formal school where there is limited opportunity for small groups to work and talk together actually have little talking experience. Similarly, written expression is essential to daily living and evidences of children's work may be seen in the record the first grade children keep of their experiences, in the newspaper published by the sixth grade, in the news flashes which they write and post on the bulletin board in the hall to keep children of other grades informed of interesting happenings going on in and outside of school, in the creative writing of poems, stories, plays and biographies, and in the countless memoranda and letters necessary in planning trips and making arrangements for many of the school enterprises.

The problems children study are determined by the six social goals mentioned previously in the school's stated principles. "So-called subject matter areas (natural science, social sciences, English, etc.) are merely convenient categories upon which to draw in dealing with problems. Their real value to the child rests in his ability to see their bearing on the problems at hand . . . Cultural and historical developments are not omitted but are considered as they bear on basic problems of everyday living."⁵

To prevent an unbalanced or too narrow program each teacher guides her group with reference to understanding and appreciation (1) of the doctrines and practices of his Faith, (2) of beauty as found in art, nature and human conduct,

4. Ibid, p. VI.

5. Ibid, pp. IV, V.

(3) of the problems of others, (4) of the social and industrial phases of life, (5) of the interdependence of individuals and peoples, (6) of the continuity of human progress.

The general plan of the problems studied in each grade is arranged with the hope of guiding each child to become increasingly sensitive to significant problems in life, to increase his scholarship and ability to deal with these problems effectively, and to be guided in his choices of conduct—solving them by the knowledge and use of the principles of Catholic ethics. Hence we see children in the kindergarten studying family relationships necessary to happy living. At this time they also learn about the family life of the Child Jesus. The theme of social relationships necessary for good living is continued from then on throughout the entire school program rather than discontinued at the completion of this study in the kindergarten. Similarly, other problems which center on themes that run through most issues of today are not “finished” but extended to become increasingly meaningful as the child meets more and more experiences with life itself.

The first grade problems center about home, school, and those phases of community life that the first grade children are aware of and find challenging. Such problems as protecting the community workers against weather, adequate heating of homes, adding to the attractiveness of rooms at home and at school, and dressing to meet weather conditions are dealt with. (In all problems relating to children's welfare—food, clothing and other home care—the school and church social agencies in cooperation bring aid to the child's family rather than urging the child to “see that his family provide him” with the necessary care.)

By the time children are in the fourth grade they search out answers to challenges emerging from an interdependent society. In a study of sources of New York City's food, such questions as these are raised: Who regulates the manufacture,

handling and distribution of goods? and What relations are there between the sources and costs of goods? Children are guided to regard answers to some of their questions as partial and also meet many situations in which an expert needs to be called upon.

The experiences in science are varied and the services of a teacher especially scholarly in the field of science are much in demand. Similarly in the areas of art and music. Sometimes these fields add to the understanding of the problem; other times the child or group needs to enjoy an experience in music or art and to explore some question in science entirely unrelated to other work going on. The important determinants with reference to what the child engages upon are its importance to the rounded-out life of him and his group and his readiness to deal with it. In the “Tentative Plan for Guiding the Growth of Children” problems in the various subject-matter areas are suggested, but this plan is to serve as a springboard for the teacher and not a check on dealing with even more vital, more essential problems which may arise.

SCHOOL'S METHOD OF WORK

If children are to grow increasingly self-reliant, responsible, and cooperative in daily Catholic living and learning, if they are to become increasingly aware of problems in today's life, and if they are to become effective social agents, then, it is the belief of the Corpus Christi faculty that they must be given an opportunity to acquire these goals in their daily method of work. “Learning is the progressive modification of behaviour brought about by the interaction of the individual and his environment by (a) strengthening forms of behavior already established, (b) use of established behavior in meeting new situations, (c) developing new forms of behavior in responding to either old or new situations.”⁶ Because of this point of view children and teacher plan the day's work together, making a sched-

6. Ibid, p. VI.

ule that best fits the work to be done. At this time special responsibilities of individuals and groups are decided upon. The relation of the day's work to future plans and past experiences is stressed. It is the child's participation in the planning of the work in which his proposals and criticisms are pooled with others of the group which stimulates him to feel more responsible and eager to see that the plans work out effectively. It also helps him to feel his obligations to the welfare of those who planned with him.

Throughout the day children unaided are seen working seriously many times in the bank which is erected in the hall some distance away from the classroom, many times in the library. The atmosphere of the school is one of a happy but very busy home with children conversing as they meet one another in the halls. They always eagerly help visitors to find the particular classroom or person sought and answer their questions with the knowledge that comes from sharing in planning the work to be done.

Instead of competitive individual methods, the teachers encourage cooperative group work thereby helping children to acquire the habit of "looking after" one another, not only for children in their own grades but for other children and adults. One frequently finds upper grade pupils helping younger children build, repair, paint, and clean up. They also aid teachers when taking younger children on trips in the neighborhood. Parents have reported that this concern for the welfare of others, especially younger children, is more evident in home life now than formerly. Quarreling, lying and cheating are not problems, but one is impressed with the frankness, honesty and helpfulness that this school environment brings about.

Because of the nature of the program a variety of materials is needed rather than a uniformity. The library is growing and current materials are in demand. Much use is made of the museums, public libraries and other places of New York

City's rich environment. "Class lessons" and "recitations" do not exist, but instead there are discussions, challenging inquiries, reading of references, small or large group experiments and individual work periods during all of which the teacher is a guiding member of the group.

Adequate growth in their way of working demands extending their own efforts through the use of specialists. Children of the Corpus Christi School call upon experts to help them in science, art, social problems, understanding foreign cultures and music. In their study of religion, priests serve as the specialists. Each regular classroom teacher gives to other groups of her specialty. In addition, children and teachers seek contacts with people from foreign countries, members of other school faculties, parents and also children of other schools. Groups of children from other schools come to Corpus Christi School to demonstrate their talents in music, art and dramatics and children from Corpus Christi School share their discoveries and accomplishments with children in other schools.

HOME—SCHOOL RELATIONSHIPS

Upon the opening of the new Corpus Christi School, parents were asked to come to a meeting to discuss the school policies. At one of these meetings it was agreed to substitute parent-teacher conferences for report cards and to encourage the child to use his out of school hours to follow individual interest leads growing out of class room discussions, thus avoiding the "drudgery of homework." Many parents expressed their disapproval of homework. One father indicated that "after the supper table is cleared I have had to start the regular night school with children's homework." The school policy therefore is to limit homework as an assigned task and to have at least three conferences a year between parent and teacher about the child's progress. The Parent's Association, since formed, continues to act with the faculty on school policies.

Parents who are able to come to school during school hours assist teachers and children in plays and large group undertakings including trips in the city. Discussions of problems in child life are conducted by the faculty and invited specialists and study groups are organized. Parents have aided in supplying equipment such as pianos and victrolas and also help to work with children in the classroom when they can be of special service.

School visitors frequently inquire if the children are a selected, superior group because of their evidences of genuine scholarship and of zealous methods of working. If the children create this impression, it is evident that the method of teaching is proving successful.

EVALUATION OF THE SCHOOL'S WORK

The evaluation of a program as broad as that engaged upon by the members of the Corpus Christi School demanded the formulation of a plan for a continuous record of each individual's growth in the direction of the religious-educational-social goals and a record which would be kept throughout his entire enrollment in the school. Records of each grade's work, their group rapport and growth in group action are also kept and aid in the teacher's appraisal of the extent, variety, and emphases of the year's work. Standard-

ized achievement tests were given at the beginning and close of the first year and the results recorded on both the individual and group records. On these tests children measured up to and above the norms.

Reports of parents concerning children's home attitudes, hobbies, and interests are kept and used in the guidance of children. A diary record of the twenty-four hour day of each child showed the wide use of play and recreational facilities of nearby agencies and indicated the need for more clubs and recreational activities for the children after school, evenings, and week ends.

The fact that there has not been a single case of truancy is important in evaluating the attitude of children toward their school; instead, absence from school due to illness is reported by parents to cause real disappointment to children. The increased interest and cooperation of the parents in the child's school life is another indication of progress in which the staff is interested.

The successful growth of the child depends in such large part upon home conditions that the part of the Corpus Christi Church program which aims to improve the conditions not only of the immediate neighborhood but of society will be continuously appraised and directed toward most essential needs.

ADULT RELIGIOUS EDUCATION FOR INTER-FAITH UNDERSTANDING

Report of an Experiment made by The Academy for Adult Jewish Education at Congregation Beth Elohim, Brooklyn, N. Y.

ISAAC LANDMAN*

IT IS necessary, as a background to this experiment on adult religious education for inter-faith understanding, to offer a short review of the work of the Academy with this experimental group and the circumstances which led to the seminar under discussion.

The Academy for Adult Jewish Education was founded in October, 1931. The faculty from the beginning envisaged the Academy's purpose as an attempt to answer the call of the present adult Jewish generation for a better knowledge of Judaism, for a keener understanding of Jewish history, for a wider acquaintance with Jewish literature, and for a more intimate conception of contemporary Jewish life and problems. The organization of the curriculum approached the instruction in terms of adult life and adult thinking. It aimed at meeting the obstacles and difficulties of the Jews' spiritual readjustment to modern conditions in the American scene by means of graded courses to extend over a consecutive period of years.

The students in the Academy are, for the most part, professional men and women, in many cases husbands and wives. They range in age from twenty-odd to almost seventy. Their religious concepts at the time of enrollment are vague and unformed. These consist mostly of hangovers from their Sunday School days; theological indoctrinations that are no longer compatible with their present-day knowledge; ritual and ceremonial observances which they witnessed in the homes of their parents or grandparents, but which they no longer observe. About 50

per cent of them are unsynagogued (although the two Protestants in the group which made this experiment are "churched").

The group with which this experiment in adult religious education for inter-faith understanding was made had completed the regular graded three-year courses in Bible and in Religion. They had made a study of Jewish Scriptures from the critical approach, and of Judaism as an evolutionary process from its earliest nomadic concepts to its present interpretation by the four main streams in American Jewish life.

At the Pittsburgh Convention of the Religious Education Association in April, 1936, Mr. Arthur B. Brenner, who was a member of the first class in the Academy and who later became an instructor, presented a paper on what kind of religious experience is developing at the present time.¹ In this paper Mr. Brenner gave a layman's report on the Academy's experiment in adult religious education. He summed up the achievement of the three-year course with the class of which he was a member, as follows:

"The value which the group found in the courses was that the Biblical subject matter and the history of our religion could be presented in a way that 'made sense'; that the Bible was composed in a way which they could understand and that a factual knowledge of its history (and not some esoteric kind of 'spirituality') was the means which would enable them to read it intelligibly. They found that there was more solid substance in the Bible than could be elicited by the conventional Sunday school question, 'What moral lesson do we learn from this little story?' They found, not merely that they did not 'have to believe' everything in the Bible, but also that they did not have to *justify* everything in the Bible. They found that they could accept the Bible as a record of a religious evolution, a history of a spiritual development, lived by characters who had been human like themselves, had faced the same interests and problems with the

*Rabbi, Congregation Beth Elohim, Brooklyn; Founder and Director of the Academy for Adult Jewish Education; Editor of The Universal Jewish Encyclopedia, now nearing completion.

1. RELIGIOUS EDUCATION, issue of April, 1936.

same needs, the same reactions and the same fallibility as their own, and who sought, as they were seeking, to find the truth.

"Whether or not it was intended, the group formed the definite opinion that religion is something worked out in, and emanating from, the human personality—not something promulgated by authoritative revelation."

The instruction all through the three-year course had been based on the philosophy of adult religious education on which the members of the faculty and the Director had agreed; namely, that the scientific method be constantly pursued and the presentations be objective, that the instructors should not indoctrinate but disseminate knowledge of an adult character for adult minds, that the students be stimulated to think, to challenge, and to evaluate for themselves. It followed, therefore, that upon graduation, this group summarized the values received in the Academy as "good enough and valuable so far as it went."

But it did not go far enough. The group requested that in a post-graduate seminar in Religion, the Director attempt to "validate the God-idea" for them. The result of the fourth year of instruction is summarized by Mr. Brenner as follows:

"Probably the central idea which the class formulated was that of the eternal conflict, not so much between good and evil, as between the dynamic and the static: that, from time to time, throughout the history of religious development, a dynamic, revolutionary, spiritual message would be formulated and declared by some 'inspired' person (whatever that word may mean); his gospel would thereafter become formalized, codified, ritualized and be taken as the basis for a static cult religion—against which some new prophet would thereafter rebel, only in turn to have his reformation again formalized and reduced to a cult level; that the development of religion represents the interweaving of two traditions, two types of personality—the spiritual, dynamic tradition of the prophet and the evangelist and the more conservative and static tradition of the legislator, the codifier and the minister of the established religion. This critique of religious history, with its implication that the two opposing tendencies are not only in cyclical conflict from time to time and between group and group, but exist in stable or unstable equilibrium in each individual—this was not only an enlightening and clarifying point of view but made contact with and could be taken over into their current personal living. They were able to conclude that those elements in established religion of which they were suspicious and critical were the static, superstitious, cult-making elements; that the progressive, ethical elements which they

sought and valued in life (for you must not underestimate the layman's ethical idealism) found support and vigorous expression in the dynamic religious tradition."

When in answer to a question, I said, "I know that God exists, because I have experienced Him," the statement "fell perfectly flat." These men and women had not yet shared this experience and were by no means convinced by such an assurance. Therefore, they insisted upon a second post-graduate course. Mr. Brenner, accordingly, led a Seminar under the title, "The Religious Hypothesis." In the announcement of this course, Mr. Brenner disavowed any intention or ability to "prove" God. Instead he discussed with the group the nature of a hypothesis as a "scientific" way to proceed; namely, to formulate, test and adopt a hypothesis as a hypothesis. The course of study, to continue with Mr. Brenner's report,

"accordingly, developed a religious and a non-religious hypothesis as alternative views of the cosmos. From the group's natural emphasis upon evolution and growth they were able without difficulty to proceed to recognize an 'organizing quality' in the universe, with which mankind's distinctively human qualities stood in some special sort of correspondence and relationship. Accepting that picture with varying degrees of conviction, they raised no objection to 'God' and the 'human soul' expressed in such terms, or the necessity of effecting a harmony between God and man, or the validity of prayer as a discipline and technique for achieving that harmony. When, having gone that far, I explained that that sense of effective harmony with the universe was what Rabbi Landman had meant when he said that he had experienced God, I felt that whether or not they participated in that experience, at least they were now able to attach some personal meaning to the words. And more, that if they ever should find themselves on the threshold of such an experience, they would understand, trust and value it."

In the paper Mr. Brenner presented as a layman who was four years a student in the Academy and one year (at that time) an instructor, he likewise summarized the philosophy of adult religious education in the Academy as it developed during this period of five years. He writes as follows:

"It therefore seems to me that the work of this Academy has been not merely a project in adult religious education but also an experiment in adult religious experience. Not by exhortation or instruction, but by evoking doubts and

rebellions, by compelling the expression of criticisms and perplexities, by suggesting affirmations upon which, not dogmatically but as working hypotheses, they might build their own answers to their own needs, the Academy has, I believe, brought this group to a point where each member has integrated, more or less articulately, his own personal attitude toward religion—reasonably adult, reasonably self-consistent and, whatever its theological imperfections, philosophically and psychologically respectable."

Deeming their religious education still incomplete, the group asked for a Seminar course for the following (the sixth) academic year. Dr. Koppel S. Pinson of the regular teaching staff of the Academy offered (for the year 1936-37) a Seminar on "Contemporary Trends in Religious Thought." In this course, 23 books were read and reported on by members of the class. The first half year was devoted to the general background of religion in the modern world, under such heads as The Rationalist Attack, Nationalism and Religion, The Secular Philosophic Approach, Science and Religion, Psychology, Philosophy and Religion, Religion and the Social Question. The range of reading included John Herman Randall, Robert Ingersoll, C. J. H. Hayes, C. E. M. Joad, Julian Huxley, Bertrand Russell, Sigmund Freud, Henry Luis Bergson, Nikolai Lenin, Reinhold Niebuhr, Harry Emerson Fosdick. The second half of the term was devoted entirely to Judaism in contemporary religious thought and ranged from the Period of Enlightenment down to the present day. Among the authors read and reported on were Moses Mendelssohn, George Raymond Geiger, Holdheim, Claude Montefiore, Samson R. Hirsch, Ahad Ha'am, Martin Buber, Solomon Goldman, Mordecai Kaplan.

At the conclusion of this course the group was still not satisfied and requested for the year just completed, 1937-38, a Seminar on "Judaism and Modern Christianity." The men and women evidently felt that they possessed a knowledge of Judaism which prepared them to understand religious views which they did not share, but which they desired to learn not from instructors in a faculty of an Academy for Adult *Jewish* Education, but

from instructors in theological seminaries which educated and prepared Christian clergymen. With Mr. Brenner acting as Chairman of the Seminar and carrying the burden of co-relating the discussions to be presented, a number of authoritative Christian teachers were invited to lay the doctrines of the leading groups in Christianity before our students. Mr. Brenner, himself, reviewed with the class what I am fond of calling "the blank page between the Old Testament and the New." The objective was to develop a background of Jewish life and thought at the beginning of the Christian Era. Five sessions of two hours each were then devoted to a study of the Gospels, The Acts, and selected Pauline Epistles. Mr. Brenner reports: "We read these with the same (but no greater) critical attitude with which we had previously studied the Old Testament. Naturally enough, our interest was in the personality and the teachings of Jesus as a man, and not in his significance as a Divine Savior."

There then followed one session with a Catholic layman, two sessions with a Priest, two with an orthodox Calvinist from a Fundamentalist seminary, two with a conservatively modernistic Congregationalist from a liberal Christian seminary, and one session with a representative of the Ethical Culture Society. One evening of group discussion intervened between the respective visitors.

Being occupied during the Seminar sessions with instructing classes in the grades of the Academy, I cannot present a personal judgment on this experiment. Mr. Brenner, however, is eminently qualified to make such a summation and judgment. I therefore quote from his report:

"The graduates of the Academy had established a positive attitude toward Orthodox Judaism through their knowledge of the history and development of Rabbinic Judaism and the correspondence between Reform Judaism and the tradition of the Hebrew prophets. They had received a knowledge of their own re-

ligion, moreover, from modern and scholarly sources (both Jewish and non-Jewish) correcting many of the misapprehensions which are current in popular uncritical thinking. There still remained, however, the necessity of making a correlation between their adult, informed knowledge of Judaism and a similarly adult, informed knowledge of Christianity.

"The first objective of the Seminar, therefore, was to undertake a study of the sources and the content of Christianity, not in any spirit of hostility, but by the same enlightened and critical methods with which the sources and content of Judaism had been examined. The same familiar pattern of distinction between cult, ritual and sacrament on the one hand and dynamic ethics on the other, between the need for dependence and security and the need for the self-fulfillment of the individual, was found adequate to correlate the elements of Christianity as it had correlated the elements of Judaism. I am satisfied that the members of the group are now confident that modern Judaism need feel no inferiority and need make no apologies to either the orthodox or the modern branches of Christianity.

"The second objective of the Seminar dealt with a situation which I believe to be general in both the Jewish and the Christian world. A great deal (and never too much) is being currently said about religious tolerance; to no one, is religious tolerance of greater or more vital importance than it is to the Jew. But intelligent religion and intellectual integrity are stultified when religious tolerance, instead of asserting every man's right to maintain his differences, ignorantly pretends that those differences do not exist.

"Too often we hear it said in a spirit of supposed broad-mindedness that 'all religions are so much alike and there's so much good in all of them, that it doesn't make any difference what church a man goes to so long as he pays his debts, is good to his family, and the like.' Too often that statement really means: 'It doesn't make any difference what beliefs a man

professes, so long as he doesn't really believe them or take them seriously.'

"No one can dispute the truth of that statement, but neither can anyone derive much intellectual or religious edification from it. Certainly all the religions have many, and perhaps their chief elements in common; certainly the resemblances should be studied and stressed; but equally certainly there are significant differences between them, differences in doctrine which produce differences in human values and in human conduct. If, as we believe, any sincerely experienced religion must eventuate in a 'way of life,' theological differences are not merely academic; they have practical consequences and therefore should be understood and appraised. After a presentation of the Catholic doctrine of 'grace' one can understand (and evaluate) what is meant by the statement: 'Better a baptised idiot than an unborn child;' after a Fundamentalist explanation of 'total depravity' one can understand (and evaluate) how it was (or perhaps still is) possible for people to believe sincerely that the first principle in rearing a child is 'to break his wicked will.' I am sure that the group now realizes that it does 'make a difference what you believe' and however much they may concede or demand each man's right to believe what he will, they nevertheless are convinced that some 'beliefs' are better or worse than others.

"These two major purposes with which the Seminar was planned have, I believe, been satisfactorily accomplished. Several other concepts, moreover, have been developed. The group was impressed by what was, perhaps, its first real contact with the theological aspect of religion. Judaism has so much taken the existence and nature of God for granted and has focused so much of its attention on the study of His Law and the development of a 'way of life' conformable to that Law, that it never felt the need of organizing a formal theology. The group, therefore, was greatly interested in seeing the logical development, from principle to principle, of the closely knit, organic structures of

Catholic and Calvinist doctrine. This, however, was not a merely academic interest; every self-consistent 'way of life' depends upon some set of assumptions, implicit even if not articulated—and the idea of the conscious, explicit organization of one's personal set of assumptions is not without value.

"Similarly, the group was impressed by the Catholic and the Fundamentalist attitude toward *authority*. That there is some element of 'hard-minded,' individualistic scepticism inherent in the Jewish temperament I have often suspected, but will not dogmatically assert; at any event, the group, so far removed from orthodox authoritarianism, had throughout the Academy course been indoctrinated with a spirit of criticism and informed personal judgment. It was therefore something new for them to hear a well-informed, intelligent Catholic layman say that the command to preach the gospel had been given to the apostles and to those in the apostolic succession, and that, therefore, he could not touch upon any matter of theological import; the idea of abnegating one's competence to entertain and freely express an opinion about any subject whatsoever was rather startling.

"It was no surprise that the priest should say that the doctrine of the Blessed Trinity was a mystery which, while not self-contradictory, was beyond human comprehension, but that he accepted it because it was proclaimed by the Church, which the Holy Spirit preserved from possibility of error. But the Fundamentalist's complete and obviously sincere acceptance of the literal truth of the Bible was a totally new experience to the group. With true large-city provincialism, they would have said that 'no one really believes *that* any more'; yet there was a keen, alert, intelligent person who really did believe it. That was, perhaps, the most intensely 'educational experience' of the year.

"It was interesting that the representative of the more 'liberal' Protestantism was, personally, an older man and apparently of a more conservative temperament

than the Fundamentalist. This circumstance suggested that the distinction between the Fundamentalist and the Modernist is not automatically determined by the mere date of one's birth. In view of the fact that this Congregationalist seemed to be only conservatively modernist (much less so, for instance, than a good many of the writers in *RELIGIOUS EDUCATION*) the class noted with interest the statement of one of the Christian (Lutheran) members of the group that she 'wouldn't really call him a Christian at all.'

"This brings me to the concluding subject-matter for the Seminar. We have been formulating a concept of Reform Judaism in which a dynamic, ethical monotheism is the focal center—and in which personality development and social justice are of major significance. In a previous seminar, we played with the idea that the Hebrew prophets might have instituted Reform Judaism and we speculated about the external influences and the inherent human weaknesses which caused prophetism to be deflected and all but submerged by ritualism and legalism. In this Seminar, in our study of the New Testament and the history of the early Christian Church, we wondered whether Jesus was not trying to establish Reform Judaism (dynamic ethical monotheism) and whether somewhat different external pressures plus the same universal human weaknesses had not again defeated that effort.

"Now, in modern Judaism and in modern Protestantism, we see an approach to that form of religion envisaged by Prof. Goodenough: 'when the element of Judaism which Christians have always hated—the Talmudic law—is discarded; and when the element of Christianity which Jews have always spurned—the creeds and the doctrine of salvation by grace—is ignored.' If that is a worthy objective, to which our sincere efforts may well be devoted, what are the external influences, what are the inherent human weaknesses, for which we must be on our guard?

2. *Religious Tradition and Myth*, page 23.

"If, for perhaps the third time in the Hebrew-Christian tradition, a major revolution is taking place, we may do well to adopt from a non-religious context the concept of 'defending the revolution.' If a new and better form of religion is now beginning to take shape, it must be protected as much from reactionary religiousness as from radical irreligion—and, above all, it must be safeguarded from those innate human immaturities and deficiencies which make possible both re-

ligious reactionism and destructive radicalism. If (as I believe, in view of the groundwork already laid), I can conclude the Seminar with a lively interest in this problem, there should be no difficulty about getting the members to return next year for another seminar."

The group has already requested that the Academy organize another seminar for the coming academic year—their eighth consecutive year in adult religious education.

AN INTRODUCTORY COURSE IN RELIGION*

An account of a college teaching experience, but one equally pertinent for young people's and adult groups in churches and allied agencies

CHARLES S. BRADEN**

THE TITLE of the course is "Man and Religion." It is known as *Religion A*. It is open to freshmen, sophomores, and juniors. Seniors may take it, but receive only two instead of three semester hours credit for it. The description of the course is given thus:

"The study of the function of religion in the total life of man and its relation to the various phases of his culture such as literature, science, philosophy, and political, economic, and social institutions."

The course title, which I may say I think is a good one, was suggested by the titles of a group of correlation courses which are offered on the campus; namely, *Man and Society*, *Man and the Past*, *Man and the Physical World*, and *Man and the World of Ideas*, the latter an upper class course, mainly seniors.

DETERMINING FACTORS

What should go into such a course? How should it be conducted? It must be borne in mind that religion courses are wholly elective on our campus. While call-

ing it an introductory course one could not be sure that students who might take it would or could go on and take other courses. Indeed, experience previous to the offering of this course was that most students did not take more than one course in religion. On our campus, as probably on most, after the student has completed the basic requirements in science, English, language, etc., and has fulfilled the requirements of his major and minor or field of concentration, as we now call it, he is likely to spread his remaining electives over a variety of fields. I have seen no definite study made of the subject, but my experience with students as adviser leads me to the conviction that this is true. A student wants something in history, in psychology, in philosophy, in sociology, and in other fields, and he cannot well do more than one semester of each if his sampling is wide.

One must frankly face the fact, therefore, that a goodly percentage of those who elect the course will in the nature of things not take another course. It must therefore be both an introduction to the field and at the same time a unit, complete in itself, and must be worth taking for itself alone. It must be so constructed as to awaken interest in religion and to

*Paper read before the National Association of Biblical Instructors, Midwest Branch, Chicago, January 18, 1938.

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stimulate students to go on in the field. It must at the same time leave the student who cannot go further with some understanding and appreciation of the place and importance of religion in human life and an interest at least in reading further, even though he cannot take other formal courses. What sort of a course meets these specifications?

But there are other considerations to be faced. What kind of students are likely to elect the course? In the case of my own school, we have a cosmopolitan student body. We have peoples of all faiths and none, peoples from various lands. The religious background of my present *A* class is as follows—and this is typical of the course year after year: Lutheran, Christian Science, Methodist, Disciples of Christ, Congregationalist, Presbyterian, Episcopal, Roman Catholic, Orthodox, Conservative, and Liberal Judaism, and none. I get, occasionally, Greek Orthodox, Nestorians and Theosophists. I also get students who report that their parents belong to no religious tradition and that they have deliberately kept their children away from any religious instruction. What sort of a course can be helpfully given to a crowd like that?

DESCRIPTION OF THE COURSE

It seems obvious that it must be a quite general course. A course in Bible would not do—nine-tenths of them would never elect it if they knew it was to be such. It ought not to be psychology of religion—for a good many are freshmen or sophomores and have had no course in psychology. It ought not to be philosophy of religion—it would be beyond many of them. It could be, I suppose, a survey of the history of religions, but we give that as a *B* course in Northwestern, quite properly I think, and it serves as the introductory course to a sequence of more advanced courses in that field (which is my own major field).

Frankly, not knowing, when I first started with it, quite what to do, I announced simply an introductory course; and anticipating somewhat the "progressive education" method now becoming, as

some think, a menace to our educational system, I let the experience and interest of my class determine largely the direction it should take. And after a number of years I still adhere to that method. Of course, I now know about the direction it is likely to move—and I may as well confess that I am not averse to giving some guidance as to where it should go—but in the main it still remains flexible and the relative balance of material on given aspects of religion differs considerably from year to year.

You may be interested to know how the course usually unfolds. You will forgive me the constant use of the personal pronoun. It is unavoidable in relating personal experience, which is all I am doing in this paper.

HOW THE COURSE DEVELOPS

From what has been said it will be apparent that the method of conducting such a course would have to be that of free discussion. Such a method at once limits the size of the class. It must not be too large to secure general participation. Generally, at least in such schools as my own, over-enrollment has not been a problem in religion courses. Where enrollment is large, sections would be necessary. I have found about twenty to thirty the best sized class. I have had over forty with not quite such good results.

On the occasion of the first meeting I started off by saying something like this: "We are beginning a course in religion. Most of you have come out of a religious background of some sort. You know already, of course, what religion is." Almost unanimous assent. "That's fine, but just to be sure that we understand what we mean when we talk about religion, suppose you, Mr. —, state what religion is." Usually without hesitation the student replies. Immediately hands fly up all over the room and expressions of dissent are heard. "No, it isn't that, it's this." "No, not that but this," and the course is under way. Student interest is aroused and material for

future use begins to pile up. Questions emerge that must be answered; points of view are advanced that must be taken account of. After a half hour's miscellaneous discussion, it becomes reasonably clear that here is something far more difficult than had been supposed. An intellectual challenge is thrown down, and it would be very easy at this point to bog down in a maze of abstractions where the student would soon be lost.

Halting the discussion, I call attention to the difficulty of getting a comprehensive abstract definition and suggest that we approach it from a concrete angle. "You may not be able to define religion, but you certainly recognize it when you see it, don't you?" "Yes," they almost always say. "Then suppose for your first assignment you bring in next time a description of a religious person. What does a religious man do that a non-religious man does not do?" Or sometimes I put it thus: "Answer the question 'What are the marks of a religious person?'" They usually leave this first session in a buzz of conversation. I specifically ask them not to look for an answer in books just yet. I want to start where the student is.

Next class period I get an amazing assortment of criteria of religion. In fact it furnishes me with enough material to suggest a whole semester's course. Representative papers are read and discussed in class—rather hotly sometimes—and if a given element is justified by the class as a whole, it is noted on the board, sometimes with a question mark, for further investigation.

One of the very first difficulties that appears is that of confusing religion with Christianity. Someone in the class, however, is sure to ask: But how about non-Christian peoples—are they not religious? How about savages—are they not religious? The trouble here is that few in the class know anything about primitive religions. Obviously then here is a need for facts which can only be gotten by recourse to the library. So a library assignment follows. I give them a list of books or

articles and ask that they read the description of some one primitive religion and write out a report as to what elements in this religion are to be found in current religion as they know it today.

Here is no attempt to plumb the depths of primitive religions, but the student does get an introduction to a world strange to him and not a few read not of one but of many primitive religions. Every year some one is sure to want to write a term paper on primitive religion or some phase of it.

This technique of making reading suggestions when a definite need for information arises is adhered to throughout the semester. Or if the information can be gotten in some other way, then, whether by interview, or experimentation, or personal observation, assignments of that sort are suggested.

WHY ARE PEOPLE RELIGIOUS?

Almost inevitably in the attempt to discover the criteria of religion, the questions arise at some point: What are people trying to get through religion? What are they after? Why are people religious? The first time the question arose I allowed them to speculate a while concerning the matter, then suggested that instead of guessing we try to find out why. "But how can we find out?" they asked. "Let's ask them," I replied without premeditation. Then this assignment was given: Interview ten people, asking them why they are religious, and bring in a written report at the next class period. Questions from the class brought out by discussion certain information we ought to get concerning the persons interviewed, which might be useful in evaluating their answers: Age, sex, occupation, and the like.

This proved a highly interesting assignment—interesting to the students in meeting people and talking with them about religion and highly interesting when reported on to the class. Here was a look into human life and a chance to see what religion means to people. Every sort of individual was reported—old, young, poor, rich, illiterate, and highly

educated.

An analysis of the replies was made partly in class and then for lack of time by committees of students meeting together and putting into concise form of statement the various reasons given. Naturally a great many different statements were made, many of them closely resembling others. It was necessary to reduce these to common classes of motive, which we did finally into sixteen general classes of answers.

It was interesting to see that motives seemed to vary from youth to age; indeed we could have spent a much longer time than we did in working through this material. At the end of our discussion, however, we had a pretty definite idea of what seem to be the values chiefly sought through religion.

In successive years this plan was used until we had hundreds of interviews and I would sometimes add to the results of the current class the results of previous groups. After a time we came to find nothing essentially new. Apparently we had gotten most of the motives in our list, somewhere near three hundred all told.

The publication of a popular article giving some tentative summaries of our cumulative findings elicited widespread interest and led to my attempting to carry it forward on a much larger scale. Finally a questionnaire was evolved, the students helping at many points, which seemed designed to get at not only the varied motives but some evaluation of the importance or non-importance of any given motive mentioned. Student criticism has been quite valuable in making it up and student aid in getting it filled out has been considerable. I had the class use the questionnaire the last two classes instead of the personal interview. As a teaching device, I think it is more valuable to have them interview persons and I expect to return to that plan the next time I give the course.

EXPLORING VARIOUS ASPECTS OF RELIGION

We who teach in colleges in great cities

have an excellent laboratory in which to work, and I personally make much of that fact. One assignment is to report on the various religions that are to be found in Chicago and suburbs. This is an eye-opener to most students, for we have a great variety. I ask them to indicate any preference they may have, and then assign each one to visit and report to the class on two. We manage to cover thus a wide range of religious expression. Naturally there is class discussion of what one ought to look for and report on. And when reports begin to come in, a wealth of material is presented which is not only valuable and informing of itself but also provocative of a great deal of discussion, and frequently leads to some general assignments in pertinent sources. Occasionally the entire class wants to visit some group. Twice I have taken them to a spiritualistic seance, though such assignments are usually optional, since they cost the student something. Most of them, however, are glad to incur extra expense.

Now and then we experiment roughly in some area. Worship as a constant of religion calls for a good deal of discussion. When questions arise as to what worship does to or for people, I suggest a personal experience of worship. They are asked to go to a familiar service, try as far as possible to forget that they are performing an assignment and write out within two hours after the experience the impressions they received, and in so far as possible some indication of the elements in the service which produced the impression. Of course it is not a very good experiment. It is likely to be regarded as an assignment, despite my cautions to them, and so nothing happens. But I have been amazed at the results of it. Again and again students report the artificiality of the whole thing at the beginning, but before the hour is over have had a profound religious experience. These are read anonymously in class and serve as bases of discussion as to the various cult elements. Some are exceedingly negative, but these are read and discussed

as well as the more positive, and on the whole the result of the experiment as a teaching device is excellent.

Sometimes instead of going to books for information we invite in guest lecturers. Usually, I find my colleagues are very glad to come in for an hour. When, as inevitably happens, questions on such subjects as religion and art arise, I get someone from the art department to come in and discuss the subject and allow the students to question him.

Or if the question of religion and science arises, we sometimes invite in a physicist, or a biologist, sometimes both; or another time it may be a psychologist to say how from his point of view psychology affects religion. Again it may be a philosopher. Sometimes the class is allowed to suggest the faculty man they would like me to invite.

USING A TEXTBOOK

Thus far I have said nothing about a textbook. Well, for years I had none, but depended upon an ample and varied reading list within which the class might read pretty much at will. However, when Houf's book, *What Religion Is and Does*, appeared some three years ago, I adopted it as nominally the text. We don't cover it all; we make no attempt to do so. We make no reference to it during the first three weeks or more, then ask them to read it. It does, however, cover a good deal of the material about which my classes raise questions and it does leave them with a book which many of them are glad to keep. So I have them buy it and do make occasional assignments in it without any regard to his order of treatment.

VALUE OF TERM PAPER

A final feature of the course which I shall mention is the term paper which is required. Here again, I insist that the student's own interests determine the choice of topic. They are privileged to write about anything in the field of religion which after a personal conference with myself seems feasible and of prob-

able value. This means, of course, a lot of time in conference, but it gives me the best possible chance to come to know the student and so to be able to guide his thought.

What a variety of interests are brought to the class! What starts as an interview on a term paper topic turns into the discussion of a major problem in the life of the student. There was the Italian Catholic boy who was in love with a Protestant girl and was facing the problem of mixed marriage. He wanted to write on the Roman Catholic Church and marriage. Or the even more complex case of an Orthodox Jewish girl in love with a Jewish boy who had become Christian Scientist, which is apparently worse than just becoming Christian. She wanted to write on Christian Science to see if she could go along with him in his break with the Jewish Community, and she couldn't. And she seems to make no impression upon his beliefs. The end of this case is not yet decided. But can you imagine any more practical or effective motivation for a term paper?

Every year they come with their problems and the despised term paper is being made an instrument to aid in their solution. Naturally, I suggest topics when asked to, and there comes to be a sameness about the list. Yet every year there are new ones. One of the most frequently chosen is, from the standpoint of organized religion and the student in relation to it, most valuable. That is when the student chooses to write about his own church—its history, or its organization, or its expansion, or its liturgy—any phase of it he wishes to. One thing is certain: there are going to be at least a few more intelligent Methodists, Presbyterians, Baptists, and members of other groups out of this course.

EVALUATION

Is this the sort of a course for an introduction to the field? It has no specific content. It varies a good deal from year to year. A student who has taken it is a master of no particular phase of reli-

gion. But five or six considerations lead me to believe that it is somewhere near what a school like mine needs.

1. It is a remarkable experience of working together with people of a wide range of religious differences. This greatly impresses many students. Religious differences can be discussed freely and in good spirit. It creates a splendid spirit of tolerance.

2. It results almost uniformly in a profound respect for the beliefs of others, even when those can not be accepted personally.

3. Students almost universally come out of it with a conviction of the value of courses in religion, even when they cannot find time for more courses themselves.

4. Religion becomes to almost every one in the class a subject eminently re-

spectable from an intellectual point of view. This, I need not say, is a great gain.

5. While, as a professor in a great liberal arts college, I do not, indeed I cannot, regard it as my class room purpose to make people religious, a course like this does in a good many cases result just thus. Not a few students have found themselves religiously, in the conscientious effort to work out the problems with which the course deals, or have been set on the way to religious discovery by some of the reading or the contacts or the thinking which the course has afforded them.

6. It has, by the almost unanimous testimony of students who have taken the course, had the effect of making them think. And that is in my humble judgment central in the whole educative process.

WORSHIP IN A YOUNG PEOPLE'S GROUP

A description of various types of worship service developed in the Riverside Guild of Riverside Church, New York City

GERTRUDE FAGAN*

THE AIM in planning worship services in the Riverside Guild has been to help the young people to recognize God in every phase of life and to be ever conscious of his presence. Surely God comes out to meet us along all of life's pathways and so much is lost when we do not recognize Him. Worship has been kept the most important part of the program and all other activities have been subordinated to it. Worship is not just the first fifteen or twenty minutes preceding a drama or speaker, but the service as a whole. We strive to get away from the idea of "opening exercises" preceding the important part of the service. It is all one service, all equally important. This unity can be accomplished in only one way. The service must be very carefully planned. There can be no last minute rushing to the

church fifteen minutes before the service to search frantically through the hymnal for hymns that were not sung last Sunday or for Scripture that is not too difficult to read. A theme is chosen for each service, and from the Call to Worship to the Benediction all of the material used has a bearing on that theme. Our themes, to be sure, are much the same as would be chosen by any young people's group. Our methods of carrying them out are, perhaps, somewhat different.

WORSHIP THROUGH DRAMA

The one type of service that has proved most effective is one that can be used by practically any group. It is that of drama. Its spiritual and cultural values are manifold. Participants are called upon to use their imagination and their creative talent. They learn to work together and to give and take. They get insights into character

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and conditions of life that make lasting impressions. They come out of themselves and realize, sometimes for the first time, that they have a contribution to make. The values received by those witnessing the play are no less great. There is something about seeing an incident in the lives of people enacted before our eyes that has no counterpart in its effectiveness.

We have by no means restricted ourselves to Biblical or so-called religious drama. Whenever we have found a play which we felt told a story that was valuable to us as a group of Christian young people striving to find God and to know His plan for us, we have used it.

Perhaps an example of how a dramatic service of worship is developed may prove helpful at this point. We shall use, as an illustration, the play, "The Charlady and the Angel," written by Horace Shipp. The playwright's dedication of the play "to all simple people who, having seen the truth, are told in the names of reason and expediency that they have not" sets the key for the treatment of the story. A humble charlady sees an angel in the window of Mrs. Hatherling-Carter's drawing room, but Mrs. Hatherling-Carter, together with two clergymen and the rest of her well-bred guests, so prevail upon the poor woman as almost to make her deny her vision. The service opened with a Call to Worship directing our thought to realization of God's presence. This was followed by a Prelude after which the hymn, "O God, Whose Love Is Over All," was used, the hymn further stimulating our thoughts along the line of "seeing God." This was followed by a reading of Biblical accounts of the revelation of God to the Prophets and to Christ. Then there was a prayer of petition that we might not look upon such revelations as being without meaning, but that we might realize that as we are receptive, God will reveal himself to us. The hymn, "Holy Spirit, Truth Divine," then followed, after which a prefatory statement to the play was made. In this statement no attempt was made to tell the story of the play but em-

phasis was placed on the fact that in our day so much time is spent in trying to explain angels and visions from a scientific point of view that the spiritual side is lost. In short, we attempted to make real the fact that we see what we are looking for and hear what we are listening for. At the close of the play we sang as our final hymn, "Lord, Dismiss Us with Thy Blessing." Then there followed a closing prayer and benediction. Thus from beginning to end, thought was focused on one point, spiritual insight. This is the procedure that is used in most of our dramatic services. Since the drama is the featured part of the program, special music is seldom provided. The aim is to keep the service simple and direct. If the story of the play is strong and the setting right, it will fulfill its mission.

A MUSICAL SERVICE

Music is used in much the same way as drama. A piano recital by Thomas Richner, a fine young American pianist, proved to be an exceedingly rich experience in terms of worship. Music by Bach, Mozart, and Chopin was played. Mr. Richner carried out the theme, "Worship through Music" by giving statements about the compositions and composers which contributed greatly in helping us to appreciate the exalted moments of the composers when the music was being written and giving us like moments as we listened. The service opened with a Call to Worship after which Mr. Richner began to play. A beautiful offertory solo, "O Lord Most Holy" by Cesar Franck, was sung between the two groups of piano music. At the close of the service there was a prayer of thanksgiving for the beauty of music and its power to lift man to great heights. Except for the Call to Worship, the offertory solo and the closing prayer, it was in form like any piano recital. However, approached in the mood of worship, it was felt as such. Listeners were freed from the thought of technique and gave themselves up to the spiritual values to be gained by seeking God through music.

Not all of the music services follow this

pattern. We have had services at which we have used our choral group. One in particular proved to be most worth while. We used as our theme, "The Significance of our Christian Hymns." There is behind our hymns a wealth of colorful history. This we brought out with stories that have been handed down to us about our heritage of hymnology. Many of our oldest and finest hymns as well as a number of modern ones were used in the services. Some of them were sung by the congregation, others by the chorus.

There have been inspiring services when men and women from the outside have come to speak to us. However, we never invite a speaker to come and talk to us about "just anything." Our idea is first worked out and then we set about to find the best available person to bring the message.

Book reviews, play reading, and story reading have proved to be effective in worship. In a setting, every part of which contributes to the theme, such methods are most worth while. They, as in the case of drama, provide a way in which to use members of the group in a most constructive and creative way.

CREATIVE DRAMA

Last, but by no means the least part of our worship program to be considered, is the work that we are doing in creative drama. Perhaps this should have been

discussed earlier when we were thinking in terms of our dramatic services, but for us it is such a new attempt that it would seem to merit a very special place. A group of our young people has been meeting weekly to think in terms of creating dramas for our worship, drama which they feel will truly express the feeling of the group as a whole and supply spiritual food that will strengthen our beliefs and ideals. A very beautiful Christmas play was written. It was called "Where Is He?" At first the story centered in a Roman Consul leading a revolt against the blind exploiters of the masses in Rome. The revolt is unsuccessful and the people are deep in despair. Then two choices were most vividly portrayed against this background. One was offered by the worshippers of Dionysius; the other, the acceptance of the Manger Babe whom Herod was seeking to destroy. The final scene was that of the Nativity and contrasted with the life in Rome portrayed in earlier scenes, gave new significance to the meaning of Christmas.

In conclusion, let it be said that a rich experience lies in store for any who will give to the building of worship services that which is necessary to make them effective. No privilege could be greater, no mission could be higher than to have a part in helping young people to become more fully aware of the presence of God.

CHURCH DOCTRINES IN A CHANGING WORLD

JOHN F. CUBER*

I

THE observation that "the church is rethinking its doctrinal moorings" has become a current platitude. On the one hand one hears the admonition "the church's doctrines must be rethought, not in minor details, but concerning fundamental precepts," and, on the other hand,

one hears equally insistent voices decrying the very renovation which the former group declares to be imperative if the church is to survive. In the face of this disagreement the layman—and to some extent the cleric also—may well have reason to be confused not only with regard to what changes, if any, are expedient, but even as to what doctrinal viewpoints, in all ranges of modernity and orthodoxy, actually are current.

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Numerous attempts have been made to inquire into the doctrinal viewpoints of various groups within the Protestant church or some sector of it. Some of these queries have reached as many as twenty thousand ministers, for example, and others perhaps equally illuminating, though statistically less valid, have only attempted to reach a few church leaders in a local community. This paper will merely present the results of a circumscribed study of a representative group of clergymen in four major evangelical Protestant denominations in a large metropolitan city. These data are but one phase of a more inclusive study of the metropolitan church sponsored in 1935 by the Earhart Research Foundation at the University of Michigan.

Although the doctrines of various branches of Protestantism differ from one another at many points, traditionally they have had one common attribute—their premise of “supernaturalism.” This fact may be illustrated from both general and variant doctrines among Protestant churches. The “inspiration of the Scriptures,” or the “omnipotence and omnipresence of God,” or “salvation through the death of Jesus Christ” are basic doctrinal concepts common to most of Protestantism, although in the specific interpretation of these general ideas one notes such variant doctrines as, for example, “predestination” and “free will.”

Such statements as the above are of very limited worth, insofar as they contribute to our understanding of the church at all, because of their general nature. What is needed, for example, is not merely the observation that “church doctrines are today being challenged by the findings of science,” but much more specific evidence of exactly what doctrines churches proclaim and what church members believe with regard to definite theological concepts. Accordingly, data were gathered relative to some of the specific religious concepts in modern thought by studying the doctrinal views and behavior of a representative group of twenty-three

ministers in four major evangelical Protestant denominations.

An intimate relationship is believed to have been established between the interviewer and the ministers who served as informants. Several aspects of the interview technique which were employed should perhaps be specifically mentioned because of their relation to the reliability of the information secured. No questions were asked the informant until after a complete statement of the purpose of the study was made, and until after he had been assured that his particular views would not be divulged to anyone whomsoever—although they would appear, of course, in the aggregate. The interview was not hurried. Care was exercised that no suggestions were made in asking the questions which might have influenced the answers given, and all terms employed were carefully defined. In those few cases where the minister seemed reluctant to express his views, the interview was soon terminated. Finally, in so far as possible, verbatim statements were recorded.

II

The matter of doctrines was first approached in a general way: “What do you regard as the dominant doctrines of the church?” Seven ministers, approximately one-third of the group, denied that the modern Protestant church was based upon “any doctrines whatsoever.” Three of the seven stated specifically that the sole justification for the existence of the church was “to be useful in some way” or “to contribute to any or all of the personality needs presenting themselves for solution,” or to “assist people in their quest for the meaning of life.” Apparently, to a third of the clergymen the church is devoid of any *specific* doctrinal foundation other than the possession of an opportunistic responsibility to “do good” along whatever lines the need might exist. Six men said, in effect, that the only doctrine which was significant was that the church existed to “interpret the Bible” or “the Word of God to the people of successive generations.” All other “doc-

trines" were regarded as changing interpretations of the "eternal truths" recorded therein. Six ministers regarded the five tenets of "fundamentalism" (the Virgin birth, the physical resurrection of Christ, the inerrancy of the Scriptures, the substitutionary theory of the Atonement, and imminent Second Coming of Christ) as the dominant doctrines of "the church." The remaining views relating to the "dominant doctrines of the church" were even more variant. One minister said that the church existed for the sole purpose of teaching the "Jesus way of life" to the people, "whether much Old Testament rubbish is included or not." Another said that the only doctrine which the church "has any right to hold," is that of the "salvation of human beings through the spilling of the blood of Jesus Christ." Another replied that "ethical living" was the dominant church doctrine, or, as stated by the last man interviewed, "the brotherhood of mankind and the ethical deductions from this premise," are the dominant doctrines.

Several facts stand out. First, there is a great *variety* of basic doctrinal opinion among the rank and file of the clergy. If these views are grouped into two classes on the basis of whether their premise is supernaturalistic or naturalistic, it will be noted that approximately only one-third of the group adhered to any supernatural justification of church doctrine. The rest based their doctrines upon the objective fact of human need or upon the "intrinsic value of the teachings of Jesus Christ." The third fact which seems apparent is that these verbatim doctrinal opinions of ministers do not reflect the doctrinal statements contained in the formal creeds of these churches, except in a most general way.

There is much in the above data to suggest that, doctrinally, Protestantism finds itself in a quandary. Not only do the doctrinal opinions held by ministers in the various churches of the same denominations differ sharply from one another, but most of them differ markedly, at least in

point of emphasis, from the doctrines formally held by the denominations, and two-thirds of the opinions break with the traditional supernatural assumption of the divinely ordained nature of the church.

In addition to the intimation of doctrinal confusion which the opinions suggested, it was found that current doctrinal opinion is characterized by two antithetical tendencies—the one toward liberalization, and the other toward an aggressive championing and re-justification of certain of the historical tenets of the church. The latter movement is best known by the term Fundamentalism.

Fundamentalism is unique philosophically and historically. Philosophically its singularity lies in that, in an age and a culture which tend to emphasize the "scientific" approach to all phenomena, fundamentalism rises as an aggressive movement—backed by an impressive organization in terms of wealth, numbers, and influence—based upon a primarily supernatural explanation of human life and a supernatural justification of the church as an agency of social control. This contrast between the age and the movement is especially important when viewed historically. Although most of the doctrines held by fundamentalism are in a very general sense embodied in some of the traditional creeds of Protestantism, it seems particularly significant that these doctrines should find their most extreme statements in a period during which the scientific viewpoint is widely held.

The second major aspect of religious thought upon which interest was found to be centered is that of the attitude of the church toward social and economic issues. In recent years two tendencies have been observed in the social doctrines of the Protestant church. First there has occurred a growing inclusiveness in the interpretation placed on the social gospel.

"From an interpretation limited to the improvement of the conditions of the industrial worker and to such prohibitory measures as Sabbath observance, the con-

ception has been broadened to include international affairs, social justice, racial problems, the family, education, and almost every imaginable aspect of the development of the individual and of society."¹

Second, the "social creeds" of the "Federal Council of Churches of Christ in America" have been supplemented and elaborated by a great number of resolutions passed by the general conventions of the Presbyterian Church in the United States of America, The Methodist Episcopal Church, and the Congregational-Christian Church. Concerning this trend one observer writes,

"No such unanimity on controversial issues has hitherto been reached by the delegates of so many church bodies."²

The indifference of many church people, both laymen and clergymen, to these pronouncements of the official church conventions have frequently been decried by many groups interested in the solution of social problems, especially representatives of organized labor and other pressure groups, many of them composed largely of church members.³

It has appeared to some observers that the depression resulted in the awakening of ministers to the necessity for more definite and aggressive social action.

"The depression years have stimulated solid thinking on the social applications of religion, and the churches are today showing more interest in the ordering of society than at any time in their history. . . . If one is asked to put one's finger on the single most significant effect of the depression upon the thinking of the Protestant ministry, the answer must be found in this increased determination to apply religion in social terms."⁴

However, the opposition has, also, be-

come more militant during recent years.

"... it is equally true that the forces of conservatism are digging in all the more obstinately. . . . The depression has brought profound disillusionment [in this regard] to many ministers."⁵

The "Social Gospel," then, is a moot issue in church doctrine today. Accordingly, the ministers were questioned relative to certain phases of this aspect of the churches' role in the community. The following group of questions was included:

1. What do you regard as the leading social problems in your city today?
2. Do you regard the social gospel as a *necessary part* of the Christian doctrine of the church?
3. What are the titles of the sermons on social problems or social philosophy which you preached during the last year?
4. Do you ever allude to public affairs, legislation, social problems, etc., in the pulpit?
5. Does your congregation as a whole, favor, ignore, or object to the discussion of such matters in the pulpit?

To the first question, "What do you regard as the leading social problems in your city today?" a great variety of answers were given. Five ministers said that they had no opinions because the subject was "out of" their "line." Of the remaining eighteen men who recognized, at least in theory, that social problems were connected with the church, nine could only mention *one* problem even after being explicitly reminded that there might be more than one problem in the community at the time. The following list of problems mentioned is suggestive of the wide variety of opinions among these ministers relative to what phenomena belong in the category of "social problems."

"Economic injustice," variously worded, but obviously having reference to the "inequitable distribution of wealth".....	7
"War".....	4
"Corruption".....	2
"Communism," by which term was meant merely the "anti-religious" program of the Soviet Union.....	2

¹Recent Social Trends in the United States Vol. II, pp. 1014-1015.

²Taylor, G., "The Church Keeps Up With Social Trends," *Survey*, 69:64 (February, 1933).

³See, for example, Holt, A. E., "The Importance of Local Religion," *Christian Century*, October 17, 1934, p. 1307-9.

⁴Herring, H., "The Minister and the Depression," *Nation*, 138:66-68. (January, 1934).

⁵*Ibid.*

"Looseness of the marriage bond".....	1
"Secularization of life".....	1
"Alcoholism".....	1
"Commercial amusements".....	1
Incapable of mentioning any "social problem" of importance.....	5
Total	24

The dominance of the problem of the distribution of wealth appears likely to have been influenced by the fact that the interviews took place during 1935 after several years of severe economic maladjustment.

Although eighteen ministers recognized that there was at least one "social problem" in their city, only eleven, less than half of the group, held that the "social gospel" was a "necessary part of Christian doctrine and practice." Twelve explicitly denied that the church had any concern with social questions, five of whom declared emphatically that there was "no such thing as a social gospel." In other words, half of these ministers accept the social gospel doctrine as valid, while the other half either do not consider this doctrine inherent in the doctrinal system of the church or deny even a remote connection between the two. An outstanding officer of the Federal Council of Churches (1935) reports upon this condition.

"The part of religious agencies in social change and reconstruction is as yet for the most part obscure. . . . Thus far only minorities have been zealous in their work of social reconstruction."

Thus, it appears that these opinions gathered from the rank and file of a representative group of ministers tend to be typical of the larger church constituency to which Landis refers.

When the question, "What are the titles of the sermons on social questions or social philosophy which you delivered during the last year?" was asked, it became evident that many of the ministers who subscribed to the abstract idea that

the social gospel was integral to Christian doctrine, did little in the pulpit to champion the idea. Sixteen said that during the last year they had devoted no sermons to this type of question, although some said that they "alluded to social questions, often only in passing." The remaining seven men preached an average of two and one half sermons on social questions per year, only one minister preaching more than five.

It seems that the failure of the ministers to deal more frequently and incisively with social questions is due in part to the lack of training for, and insight into, social problems, but also in part to fear of criticism or possible removal by their constituents. Seven of the twelve ministers who at some time had delivered sermons on social questions, said that they were reproached for so doing by some members of their congregations. Although most of them reported that the group objecting to the discussion of social issues in the pulpit was small, the importance of this opposition was pronounced. "You see," said one, "those who are against it [the social gospel] are so insistent that they always succeed in muzzling the preacher. Those who favor it do so passively, but those who oppose—Well, once I was pastor of a church whose board of deacons threatened to tar and feather me if I ever again preached about war. And you know," he added philosophically, "he who controls the purse strings, controls the voice of the pulpit." Another said that he ceased discussing social questions because of the apathy of the congregation, not because of any active opposition to the practice. "Somehow," he said, "you can't get a group stirred up as much about the suffering of children in the sweat-shops of — as you can about the sufferings of sinners in the fires of hell. Social gospel preaching seems devoid of power. Perhaps that is because of its newness or perhaps it is inherent in the selfish, individualistic philosophy of our age."

The data of this study, then, seem to indicate that whatever may have been, and

*Landis, B. Y., "Organized Religion," *American Journal of Sociology*, 36: (1931) 1038-39. He reports, however, that by 1935 this movement had become more prominent. See, *American Journal of Sociology*, 40:787. (1935)

continue to be, the pronouncements of formal ecclesiastical bodies regarding the "social gospel," the concept has made but little impression upon the thinking of the clergy in this group of churches, even less upon their pulpit activities, and practically none upon the "rank and file" of the parishoners.

In a nationwide questionnaire survey conducted in 1933¹ Kirby Page inquired into certain of the "social opinions" of clergymen. The general conclusion reached in that study was that ministers tend to have radical social ideas. For example, eighty-eight per cent of the twenty thousand ministers favored "a cooperative commonwealth in which the *service motive* is predominant," twenty-eight per cent of whom specifically declared themselves in favor of socialism and fifty per cent "drastically reformed capitalism." Student ministers in theological seminaries were found to be even more liberal than ministers in active service. The inconsistency between the conclusions of Page's study and the present one, however, is more apparent than real. First, only *one-fifth* of the ministers to whom Page's questionnaires were sent answered them. Thus, the reliability of his data is subject to question. Secondly, Page requested merely "opinions," whereas this study focused attention also upon overt acts resulting from the acceptance of the social gospel. Thus, the two studies are hardly comparable in their purposes. A comparison of them, however, strongly suggests the conclusion that there may be a wide discrepancy between the personal "opinions" of ministers on social and economic questions, their professional opinions regarding the relation of such ideas to church doctrine and practice, and their overt activities or formal pronouncements from the pulpit on these matters.

III

It is noted in summary, then, that the present is marked by confusion in the

realm of church doctrines. Tensions seem to be the most apparent along two lines: (a) the liberalization of the traditional "supernaturalistic" church doctrines and (b) the incorporation of the "social gospel" into the doctrinal system. These issues tend to split churches into passively, and sometimes actively, hostile groups. It is significant that the cleavage is not along denominational lines but, on the contrary, ignores denominational divisions almost completely.

It is difficult to appraise the precise effects of the recent periods of prosperity and depression upon these doctrinal tendencies. It appears likely, however, that the depression has tended to concentrate church leaders' attention (not local ministers necessarily) upon certain social problems. Likewise it appears probable that problems of Biblical interpretation have received less relative emphasis than they did earlier. If the above is true, then the depression would appear to be responsible for shifting the *focus* of doctrinal confusion, but probably not for altering greatly either its intensity or its nature. Both of the major issues were present long before the incidence of the depression and frequent controversy had long centered around them.

It has been suggested that current doctrinal confusion will find its "solution" in the appearance and eventual differentiation of two distinct types of church—the supernaturalistic and the liberal—very much as the doctrinal confusion within the Roman Catholic Church led to the eventual differentiation of Protestantism and Catholicism. Such a view may in time prove to be accurate, but at present is a mere possibility. All that seems apparent, as yet, is the fact of confusion in these two areas of church philosophy, certain trends and counter trends such as liberalism and fundamentalism, and certain basic inconsistencies within the church such as the discrepancy between the pronouncements of church councils and the attitudes of the rank and file of clergy and laity in the churches which the councils supposedly represent.

¹See, "What 20,000 Clergymen Think," *The Nation*, 138:524 ff., May 1934.

BOOK REVIEWS

BARON, SALO WITTMAYER, *A Social and Religious History of the Jews. Columbia University, 1937, Three volumes, I, 377 pages, \$3.75; II, 462 pages, \$3.75; III, 406 pages, \$4.00.*

The Jewish people have been a religious-cultural unit for at least three millennia, during which time they have endured the most varied pressures in all fields of human activity. To trace this history from the beginning to the present, and to project it into the future, is the task of Professor Baron. This he does in two volumes, (the third contains critical notes and bibliography) featuring, of course, such crisis points as the Exile, the Great Schism, the advent of Islam, and the Ghetto. After dealing with the present cultural and nationalistic aspirations, he points in an extended Epilogue into the future, finding a middle ground of progress. After the European oppressions cease, a rapid expansion will again occur. Zionism will continue, modified as Palestine fills up; and new directions of immigration will be discovered.

The great contribution of the Jews has been in their religious and cultural developments, featured by universalism and internationalism. The present world wave of narrow nationalism and restricted culture will be transitory and the broader interpenetration of cultures will again recur, in which the Jews will have an opportunity to contribute significantly of their best.

The history is a significant contribution to our understanding of the Jewish people and their possibilities.

Laird T. Hites



BARTHOLDY, ALBRECHT MENDELSSOHN, *The War and German Society: The Testament of a Liberal. Yale University Press, 1937, XII + 299 pages, \$2.75.*

The sub-title of this volume is well added, for the author, a descendant of the great Jewish philosopher Moses Mendelssohn and of the composer, and an exile from Nazi Germany, was a liberal of the old school. Throughout the volume there

runs that objectivity and restraint and disciplined judgment which characterize the liberal mind, and which are still needed in these latter days of liberal-baiting. This is not another statistical study from which the human psychological factors have been drained out, but a penetrating account of the subtle changes in outlook which came over German life and everyday thinking during the War of 1914-18.

At the same time it is a devastating exposé of the spiritual destructiveness of war. Whether in commercial, political, industrial or social life, the blight of wartime attitudes long survived the War and the first revolution with which it ended. The thinking in wartime was emergency thinking: sudden changes in the situation, the collapse of a whole host of assumptions when international finance broke down, and the futility of preparations in the light of unexpected factors like the blockade numbed the feeling of cause and effect. Even the religious faith in the divine support of Germany's cause collapsed during the very first winter of the war: God was not a god for the Teutons. This disintegration of the sense of continuity and of the feeling of the value of foresight led to that collapse which made the furious fanaticism of the Nazis possible.

Decline in monetary consistency not merely bred desperate suffering but also destroyed the sense of obligation. Constitutional changes took place in government which negated the development of that freedom which was an old Teutonic heritage. The necessary centralization of control in war broke down local self-determination; the strain of war broke the bonds of justice and faith in justice. Big business, which shares so much with war psychology, was unduly overestimated, while reliable employment steadily declined both in industry and in public service. A social order practically vanished, and a new generation grew up that, nurtured in the wartime psychology, had a distorted sense of values.

All these conclusions are carefully supported by analysis of the facts; and this

makes the indictment of war all the more powerful.

Religious educators will want to read the book for the light it throws not only on postwar Germany and its otherwise incomprehensible attitudes and theologies, but also on any nation, our own for instance, which believes it is possible to prepare for war or to gain lasting benefits from war.

Edwin E. Aubrey

BROWN, FRANCES J. and ROUECK, J. S., *Our Racial and National Minorities*. Prentice-Hall, Inc., 1937, 877 pages, \$3.75.

It will greatly help the provincial-minded to read this book. They are of the opinion that the minority group with which they are particularly familiar represents the whole matter and that the solution of the problems arising in connection with it will effectually dispose of the whole issue. But in this trenchant work such groups are shown to be numerous indeed in our country, consisting not only of Negroes, Japanese and Chinese but also of Czechoslovakians, Yugoslavians, Italians, Germans and many others.

The plan of the book is simple but defensible. A member of each minority group writes intimately out of his heart—in the case of James Weldon Johnson of Fiske University, three chapters on the Negro. In addition to the two authors, there are some forty other contributors. Part I is introductory and has to do with the meaning of minorities and the problems arising therefrom. Part II describes the minority peoples, some forty-one of them, and does it well. Part III deals with race and cultural conflicts and education in twelve chapters. Part IV in five chapters deals with the trend toward cultural pluralism.

Dr. E. George Payne, in whose classes both the authors studied, writes a chapter on "Education and Cultural Pluralism." He is of the opinion that the "melting pot" theory is discarded and that "cultural pluralism" is the proper aim and aspiration of our racial and national minorities. By cultural pluralism he means the preservation of that which is worthwhile in each racial group as part and parcel of the American general culture.

The reader will find his prejudices challenged at many points but this will prove wholesome for him. The authors have produced an excellent book and their proposed solution seems feasible.

W. A. Harper

BROWN, WILLIAM ADAMS, *The Minister: His World and His Work*. Cokesbury, 1937, 248 pages, \$2.00.

The function of the minister is "to keep men conscious of the fact of God through the practice of public worship." To fulfill his function he must employ every artifice of the educator, and then seldom does he succeed. The very world in which he lives today does not make it easy for him to discharge this function. Philosophic naturalism substitutes nature for God. Non-theistic humanism places the final values of life in man and his society. In the face of these obstacles Dr. Brown defends a theism which frankly accepts the results of science in the realm of facts but which assigns to religion the area of values.

Fascism and Communism offer further difficulty in discharging the function of the ministry. They demand supreme loyalty to the state. They are integrating forces in the lives of people but they offer an inadequate integration. In such a situation the church must proclaim its "unifying and life-giving gospel" and it must have "an unconquerable faith in its ultimate supremacy." Only a gospel which is universal and which transcends both nation and class can meet the needs of the contemporary world.

Many references are made to practical attempts in creating greater unity among Christians. From the background of his long association with such efforts Dr. Brown is able to look at the Christian ministry in the light of its larger possibilities for contemporary life.

Roland W. Schloerb.

BRUNNER, EDMUND DE S. and LORGE, IRVING, *Rural Trends in Depression Years, A survey of village-centered agricultural communities 1930-1936*. Columbia University Press, 1937, 387 pages, \$3.25.

The substantial volume under notice is a genuine and important contribution to a literature that is far from rich. It is a

study of the effects of the depression on the entire life of rural America. It presents a picture of a social organism as it functions not merely in an economic sense, but in a social and moral sense as well. What has been taking place in typical rural communities since the great collapse of American industry and business in 1927? What new problems have faced rural America, what adjustments has it made, what lessons has it been taught, and what responsibilities has it imposed upon the city dwellers?

To ascertain the facts and properly interpret them, a survey of one hundred and forty villages was undertaken in January, 1936, by a force of trained investigators. The villages had been surveyed twice before, and largely by the same staff. Of course, the earlier studies had revealed certain trends and supplied certain information upon village life. The third survey, therefore, records the changes wrought by the depression and traces various interesting developments in village life not entirely attributable to the depression. The three studies may be said to constitute the beginning of a comprehensive sociology of village life in the United States.

Not a few of the conclusions and suggestions found in the final chapter, entitled "Some Implications," will surprise many urban readers. Here, for example, is a statement that will seem paradoxical: "The relationships of rural life are increasingly broader than those of the town-centered community." Yet the startling statement is supported by proof.

The authors of the survey are satisfied that "rural America is on the move toward a better, more wholesome and more functional social life," although they believe that much can be done to accelerate the process of rural readjustment. They note the influence of radio, the automobile, aviation and other technical improvements on rural life, but much remains to be done in such directions as adult education, religious cooperation, economic parity and the like.

There is much speculation respecting the next political realignment, the probable growth of the farmer-labor party, the old and new radicalism. Here is a work which sheds considerable light on

these burning questions, as on others that will effect the destiny of the republic. City-bred men and women should read and ponder the data as well as the tentative and moderate proposals of a timely and illuminating book.

Victor S. Yarros



DIMOCK, HEDLEY S. Rediscovering the Adolescent. *Association Press*, 1937, XX+287 pages, \$2.75.

Two hundred boys, twelve to fourteen years of age, were studied systematically for two years. At the beginning of the study the majority were not yet pubescent; at the end almost all had passed through puberty. Thus the author was able to discern the changes that took place during the period of sexual maturation. The results of this interesting study are presented in a very engaging and readable manner.

The tools used in the study were time-activity schedules, play quizzes, behavior rating scales, attitude scales, social preference tests, and measurements of physical and mental growth. The data are analyzed in various ways in order to bring out all possible interpretations and to suggest hypotheses for further study.

Some of the findings are not surprising, while others seem to run counter to the accepted notions of adolescence. The conclusions are numerous. Some of those brought out clearly are:

Adolescent development has three aspects: the expansion of social contacts; the achievement of emancipation from parents; and the development of heterosexual interests and experience.

As to physical status, substantial or marked deviation from the average in physical status in either direction may carry with it additional strain in the adjustment of the individual. It is unexpected to find physical superiority a handicap in personality adjustment, but Dimock found physical superiority was a handicap as well as physical inferiority.

In the realm of social adjustment, the crucial determinants of friendships are in the realm of the more complex aspects of personality and conduct. Factors of little importance are such physical features as growth in height and weight, motor ability, and strength. Acceptance by

others is important for wholesome development. To be in a group, but not of it, may be more damaging to the personality than any other kind of isolation. Relatively few boys in ordinary group situations are unanimously popular or acceptable. About 15 to 25 per cent of the boys are not accepted by others with enough enthusiasm to satisfy normal personality needs.

The five kinds of wholesome behavior that have the greatest value in making a boy popular with his fellows are: co-operation; consideration of others; assumption of leadership in a group situation; truthfulness and straightforwardness in conduct; and control of temper in annoying situations. Those five which militate against a boy being liked are: showing off; bullying; feeling misunderstood; grudge bearing and resentfulness; and making excuses.

The study suggests that emancipation from parents leads to a sense of competence and adequacy. Those boys who are most emancipated are less critical toward themselves and have less feeling of difference, either of inferiority or of superiority, in relation to other boys than the boys who are lowest in their emancipation scores. This emancipation from parents depends most strikingly on physique rather than on socio-economic status of the family or chronological or mental age.

The findings in the realm of religion run counter to traditional views. Instead of being the period of religious development, adolescence is a period when religious ideas are relatively static. There is no rapid acceleration of interest in religious ideas or institutions.

On the whole, the conclusions from the study seem to emphasize that social and educational factors are more vital in shaping the adolescent than are the inner factors related to pubescence.

These findings, which Dimock states as hypotheses, are but a small sampling of those given. To get the full effect of these in their proper setting the book must be carefully read. It is not difficult reading. The statistical findings are displayed in very effective diagrams.

John J. B. Morgan

FAHS, SOPHIA L. *Beginnings of Earth and Sky*. 1937, 164 pages, \$1.25.

FAHS, SOPHIA L. AND TENNY, M. L. *Beginnings of Earth and Sky, A Guide Book for Teachers and Parents*, 1938, 67 pages, 75c.

MACDONALD, ELIZABETH S., *Primitive Faiths, Teachers Manual*, 54 pages, 50c, *Pupils Book*, 40 pages, 50c, 1937, *Beacon Press*.

The Beacon Press are making an excellent contribution to religious education in their new series on the history of the world's religions. The first book by Mrs. Fahs is intended for children 9 to 12 years of age depending upon their general cultural background. The guide book for teachers and parents is an excellent introduction to the point of view used in the children's text, with suggestions of varied activities to make the stories interesting to children. It discusses the value of myths is teaching children. The second book is one of the five planned for the early High School period. Units on Hinduism, Buddhism, Confucianism, and Mohammedanism are to follow.

The books are well written, attractively illustrated, and are suited to any progressive church school, weekday school of religion, or secular school for they are cultural rather than sectarian in interpretation. They provide for free teaching methods and would require leaders who could give time for careful preparation. There are plenty of suggestions for development of rewarding studies but there is not enough pre-digested material for the ordinary teacher to use them. If a school introduces these into its curriculum is must be ready with a teacher who has enough educational background and artistic imagination to make these facts vivid and meaningful to young people.

The Beacon Press challenges religious educators. This kind of education cannot be given satisfactorily without a serious interest and definite determination to find adequate leadership. Such studies might help growing persons to get a true foundation for religious faith and prevent the frequent emotional disturbances which come in adolescence. Religion is given a universal character, a long historical background, a progressive quality, and a

significant place in a cultured person's understanding and practice.

E. J. Chave

FURFEY, PAUL HANLY, *Three Theories of Society*. Macmillan, 1937, 251 pages, \$2.00.

Professor Furfey, who teaches sociology at the Catholic University in Washington, defines society as "the totality of individuals sharing a common conception of the purpose of human life and co-operating formally or informally in the pursuit of that purpose." In this book he sets the background against which the educator—religious or secular—must plan his work of making men conscious of their common life.

He sees one kind of society dominated by the success ideal. Its members are characterized by irrational avarice, childish snobbery and cruel ambition. This superficiality of life is based upon the inadequate epistemology of Positivism,

The members of a noetic society are impelled to pursue the higher values of noesis. They seek to penetrate to the essences of things by the use of their rational faculties. Those who desire to build a society upon this foundation encounter the insuperable obstacles of human laziness and unbridled passion.

The highest form of society is pistic. Its members live by faith, which is "the acceptance of a proposition on another's authority." With his mind one decides which authority merits his loyalty, after which he gives devotion to the dogma and obedience to the commands of his supreme authority. For Professor Furfey this authority is a supernatural revelation which has come in Christ, the Apostles, and continues in the Roman Catholic Church.

This book clarifies the aims which in the eyes of a Catholic should dominate the individuals who constitute a good society.

Rolland W. Schloerb.

ISLAM

TITUS, MURRAY T., *The Young Moslem Looks at Life*. Friendship Press, 1937, 181 pages, \$1.00.

CASH, W. WILLIAM, *Christendom and Islam; their Contacts and Cultures down the Centuries*. The Haskell Lectures given in the Graduate School of

Theology, Oberlin College, 1936-37. Harper. 1937, 205 pages, \$2.00.

The forces that have transformed the religious and intellectual outlook of the western world are now beating powerfully on "The House of Islam," till recently more fanatically traditional than the most dogmatic Christian conservatism. It is to this crisis that Titus draws attention in his very useful little volume. Unfortunately though, its undeniable merits are in danger of discount through a double disappointment. An admirable narrative introduction of the theme proves a false lead that dissipates at the end of the first chapter. And still worse, the book is not primarily about its topic at all; the young Moslem has but a minor part in its survey of the history and thinking of Islam.

Christendom and Islam is a more satisfying work: fully worthy of its place among the series of Haskell lectures. Dr. Cash shows not alone a command of his intricate subject, but as well a dispassionate fairness that does not hesitate to assess blame for some of the worst aspects of Islam upon Christian irreligion and imperial ecclesiasticism. But not less he is of deep religious insights; and he analyses contemporary Muslim movements pointing out that Islam needs those beliefs that have been central in Christianity.

It is just at this point, though, that we feel misgivings. Dr. Cash seems to cling to the hope of a large scale conversion to Christianity as the necessary solution for the Moslem world. Yet surely it should be apparent that within measurable time this can be no more than an idle dream; the deep ingrained prejudices of thirteen centuries will not be resolved by the pressure of "modernism." The current Muslim idealizing of Mohammed deserves more respect than Dr. Cash concedes it. It is historically false, as he points out; but what a large element of the unhistorical there is also in Christian doctrine. If progressive Islam can so adapt itself to the facts of modern knowledge as to provide guidance and satisfaction for man's deepest needs and longings, it will be but bigotry on our part to demand that it take over the Christian name and phraseology as well.

W. A. Irwin

MYERS, A. J. WILLIAM, Horace Bushnell and Religious Education, *Manthorne and Burack*, 1937, 183 pages, \$2.00.

This book seems to have been prompted by the fact that "three biographies of him (Bushnell) have been written . . . almost innumerable articles and sketches . . . and even a recent biography, without so much as a hint that one of Bushnell's main contributions was the stimulus and direction he gave to religious education." To remedy the omission, "the position this book leads to is that Bushnell was the prophet of this world-wide movement." (page 2).

To substantiate this claim, Dr. Myers provides us, on the centenary of its publication an account of the genesis of Bushnell's "Views of Christian Nurture," which had been published as "Discourses" by the Massachusetts Sabbath School Society the same year, but withdrawn after a drastic fundamentalist assault upon it. This assault was led by the president of a small pro-revivalist seminary at East Windsor, Conn., Dr. Tyler, whose criticism of Bushnell as an advocate of German rationalism ("beer and tobacco infidelity") and Boston Unitarianism, are outlined in all their astringency from pages 19 to 77. Tyler's opposition was logical enough, for if, as Bushnell urged, "the child is to grow up a Christian and never know himself as being otherwise," Revivalism would have no sin-stricken subjects for conversion, and the whole Calvinist doctrine of regeneration would fall.

Chapter 5 relates Bushnell's arguments for his plea and forms perhaps the most interesting portion of the book. Not only does he show that "there could not be a worse or more baleful implication given to a child that he is to reject God and all holy principles till he has come to a mature age" but he emphasizes the demoralizing effect that the nervous excitement of cataclysmic conversions and revival campaigns had upon religion and the churches: "The churches are exhausted . . . we have worked a vein till it has run out—hence the present state of religion in our country . . . no nation can long thrive by a spirit of conquest, no more can a church—there must be internal growth" (p. 102). Perhaps the most interesting and modern part of this chap-

ter consists of appeals to parents to live their religion in the home, and not to depend upon an outward show of piety. There are passages from pages 90 to 103 which might well be joined and used as a Second Lesson in a service devoted to Religious Education.

Chapters 6 and 7 contain a review of modern tendencies in that field, and an appraisal, almost a panegyric indeed, of Bushnell's credit for our present fuller and broader stress and methods. A tempered praise would be more convincing. Behind the superlatives, however, we can read a robust, Christ-like personality, frank and fearless in every conviction and effort. The battle Bushnell fought for the children in Connecticut had, of course, been twice fought and won in the circle of Massachusetts Calvinism—once in the days of the Halfway Covenant controversy of the seventeenth century, once by the Unitarians after 1815. Connecticut Congregationalism stubbornly resisted not only the Halfway Covenant but Episcopalian Arminianism; hence the necessity of the brave work of Bushnell.

Charles Lyttle.



OLDHAM, J. H., The Oxford Conference (Official Report). *Willett, Clark*, 1937, 290 pages, \$2.00.

The Official Report of the Oxford Conference brings to the churches the creative thinking of many of the best minds and noblest spirits in the religious world. In a remarkable manner, the atmosphere of Christian earnestness and sincerity is transferred through the printed page from the conference environment to the reader. One who goes carefully through this book will do more than read a series of reports. He will participate in a great experience.

The report is realistic. We are made profoundly conscious of the kind of world in which we are living. There is no tendency to avoid grim and unpleasant facts.

The report is deeply religious. Christianity is steadily recognized as a present and powerful force in society. Christians are besought to understand it better and to use its wisdom and power more completely. The churches gain added significance as representatives of God in

Christ and as the medium through which the counsels of truth and the influences of creative love are brought to man.

For purposes of religious education, this book presents particularly fruitful possibilities. First of all, as a tangible example of the results of group thinking, it represents religious educational methods at their best. Many minds and spirits contributed to these statements. Differences are recognized and recorded, so that the sectional reports do not suffer from the deadening effect of uniformity. On the other hand, there is a remarkable spirit of unity, without the weakness of compromise. One is grateful for the frank facing of the human scene with the conviction that God has power to heal the world's ills and that Christian faith and works are indispensable in the process.

The structure of the book conforms to the organization of the conference. An introduction has been written by Dr. J. H. Oldham, to whose tremendous labors and extraordinary leadership the conference was immeasurably indebted, to provide an interpretation of certain of the major addresses. The spirit of the occasion, together with the substance of the thought, provide entrance into the sections which were the heart of the conference.

The reports of the sections constitute the major part of this book. By a process of preparation and revision, these sectional reports reached the final form in which they have been commended to the Christian churches of the world. Here the mind of the conference has been expressed after hours of intensive discussion and thought, punctuated by worship and meditation, on Church and Community; on Church and State; on Church, Community and State in relation to the Economic Order; on Church, Community and State in relation to Education; and on the Universal Church and the World of Nations.

As this book is read, one finds himself gathered into the trend of stimulating Christian thought and sharing in the inspiration of great Christian fellowship.

What this book may mean for the churches should interest the religious educator. Already certain groups of churches

have organized community inter-church conferences patterned on Oxford and Edinburgh and using their reports as the basis of study and discussion. Among the churches, or within a single church, with these reports at least as a starting point, Christian men and women may share their own convictions and state their own conceptions of Christianity and its work in the world for the clarification of their minds, for the elevation of their spirits, and for the enlightenment of their communities.

Norris L. Tibbetts.

PRINCE, J. F. T., *Creative Revolution*, Bruce, 1937, 106 pages, \$1.50.

This is too interesting a book to lay aside simply because the reader may disagree with the basic Catholic premises of the author. Its insight into, and appreciation of, the aims and ideals of Soviet Russia and its comparison of these aims with those of Catholic Christianity compel interest.

The book is directed vigorously against capitalism, and against conservatism—"the pseudo philosophy of the prosperous." "Inspired by a convenient fatalism in respect of the submerged, relegating economic ills to theotechnic treatment alone, it associates itself not unnaturally with an ideology affording compensation hereafter. It is an advantageous postponement. We only regret that Christianity is thus, by conservatism's adoption of it, mis-called (rather excusably) the opium of the people."

Catholicism and Communism are presented as the two logical systems in the world today, "both proceeding along similar lines but from different premises" fundamentally opposed. Creative revolution must be Christian and is essentially embodied in true Catholic Christianity. The writer is concerned with trying to meet and remove the accusation of Christianity's—and presumably the Church's—linkage with capitalism.

There are copious quotations from three Encyclicals of the Pope to show more clearly the Catholic position. The book bears the *Imprimatur* of the Church and is one of the Science and Culture Series edited by Dr. Joseph Husslein of St. Louis University.

Mary C. Van Tuyl.

SHIRLEY, MARY, *Can Parents Educate One Another? National Council of Parent Education, Inc., 1938, 136 pages, 75c.*

This is a study of lay leadership in New York State in the field of Parent Education. It reveals a large interest and a growing provision for the needs of parents who have the responsibility of raising children in a complex world with many divergent forces playing upon immature persons. It shows that parents appreciate the place of experts and professionals but that they also value the opportunities for discussion of these problems under lay leadership. The conclusions from the study indicate that lay leaders may be an important asset in this educational movement. Personality of the leader is rated above special preparation but the essential qualities of such

personality are left somewhat vague. It is evident that the professional leadership is much varied in character, coming from widely differing backgrounds, and that the best methods of parent education are not yet determined.

What parents derive from their study and discussion is uncertain but there seems to be no question that the cumulative effect of the experiences and information received in their more-or-less informal group meetings is definitely beneficial in three directions: 1) improvement of their own personalities, 2) better judgment in handling children, and 3) increased interest and participation in community affairs.

The study is a significant contribution to a much needed appraisal of all kinds of lay leadership.

Ernest J. Chave.

BOOK NOTES

ALINGTON, C. A., *A New Approach to the Old Testament. Harper, 1937, 207 pages, \$1.75.*

This is an interesting treatment of the Old Testament by the Dean of Durham Cathedral, England. It is intended for persons who want to read the Bible for inspiration and who can feel the spirit of the prophet. The whole of the Old Testament and the Apocrypha are interpreted in the light of their prophetic utterances. The writer does not regard the Bible of special value in recording history but he finds a central note in the attempt of great souls to understand the confusing problems of their day, to uphold confidence in God, and to maintain an ethical position in the course of events.

The book shows a thorough acquaintance with modern biblical studies, avoids too technical discussions, and aims at a fundamental appreciation of the underlying religious attitudes of courageous leaders described in the Old Testament. The book is brief, stimulating, and suggestive for personal or group study by persons who have had a fair introduction to modern biblical criticism—Ernest J. Chave.



GOODSPEED, EDGAR J., *New Chapters in New Testament Study. Macmillan, 1937, 223 pages, \$2.00.*

No scholar in America is more eminently prepared to write this book than Professor Goodspeed who has served as professor of Patristic

Greek at the University of Chicago for forty years. Professor Goodspeed combines exact scholarship with literary charm. The present book, *The Ayer Lectures* given at the Colgate-Rochester Divinity School, discusses the origin and transmission of the New Testament. The author's theory of the importance of Ephesus as an early literary center for Christianity is fully explained. His lecture on "Why translate the New Testament" is alone worth the price of the book. Here we find in a compact but crystal-clear form the meaning and importance of New Testament study. Everyone interested in the New Testament should read this book.—C. A. Hawley.



HARPER, W. A., *Personal Religious Beliefs. The Christopher Publishing House, 1937, 121 pages, \$1.50.*

This is a series of fifteen radio addresses in a Leadership Education Course. The point of view is indicated in these quotations: "all conclusions are tentative and subject to continuous revision as experience widens and insights deepen. The truth that it faces goes marching on. It is a discovery, a questing, not a 'deposit'," page 13. "God has never been without interpreters in any age. . . . Religion is progressive, not static, facing forward and not backward." Religion is "a way of life not a body of doctrine" page 15. Old terms are used, but new content given as in the Trinity. Among the topics treated

are these: How shall we think about God? Of what value is the Bible? How was the world created? Does death end all?—*A. J. W. Myers.*



HAUBER, U. A. and O'HANLON, M. ELLEN, *Biology: A Study of the Principles of Life*. Crofts, 1937, 559 pages, \$3.90.

It is seldom that God is brought into a biology text; and not usual that the course should be constructed around basic principles in such a way that attitudes of reverence are formed. The present authors, while remaining true to scientific biology, have done these things. Both teachers in Catholic colleges, they assume evolution as basic, and consider it as "a valuable addition to a detailed study of God's universe." Approaching biological facts and problems always in terms of student interest, they nevertheless cover the whole field. The book is to be strongly commended for any church school, Catholic or Protestant, which seeks to teach biology as in accord with religious truth.—*Laird T. Hites.*



KILPATRICK, WM. H., et al., *The Teacher and Society*. D. Appleton-Century, 1937, 360 pages, \$2.50.

The John Dewey Society for the Study of Education and Culture was organized in February, 1936. This is its first Yearbook. Apparently it is designed to become an annual issue. The nine members of the editorial board are the authors.

The function of the schools is social, and the teacher is the one responsible for fulfilling that function. What should be his training and background? What freedom does he need? What may he do to help solve the problems of society? What financial support should he receive? If our form of government is to remain a Democracy, the schoolteacher will have a large part of the responsibility of keeping it so. Many problems are raised in this thoughtful study of the whole situation.—*Laird T. Hites.*



MACKENZIE, FINDLAY, *Planned Society, Yesterday, Today, Tomorrow*. Prentice-Hall, 1937, 989 pages, \$5.00 (\$3.75 to schools).

With the cooperation of thirty-five economists, sociologists, and statesmen, Professor MacKenzie has scanned the present condition of society, and pointed to the drifts toward cooperative planning. Competition, laissez-faire, and individual exploitation of natural resources according to each exploiter's whim had led to chaos. Economic planning, under the guidance of governments and business organizations, has been a social phenomenon observable from earliest times. In our present age, the tendency has become accelerated through the deliberate efforts of nations to plan the life of their citizens around nationally conceived values. The directions of the tendency, the degree of its present success, and its probable directions in the future, are all canvassed with care in this engrossing volume. A very useful feature is the brief summary outline which the editor has prefaced to each chapter, permitting a reader to obtain an overview of the book in a very brief time.—*Laird T. Hites.*

NICOLAY, HELEN, *Our Perennial Bible*. D. Appleton-Century, 1937, 282 pages, \$2.50.

The daughter of John G. Nicolay, herself a brilliant author—and at the same time a Sunday school teacher—is bothered by the fact that during six days people live in a world of science, and on the seventh go to church where the center of attention is a book which deals with anything but twentieth century science.

What shall we do with that book? Miss Nicolay gathers together the points of view of modern scholarship about the Bible, and presents them simply. We see how it was written, what it was intended to do, how it may have significance for today. It becomes a very human document, of great value when understood.

The book is simply written, easily within the comprehension of ninth grade children and their parents.—*Laird T. Hites.*



ROSENAU, WILLIAM, *The Rabbi in Action*. Block Publishing Company, 1937, 124 pages, \$2.00.

Dr. Rosenau was a happy choice to inaugurate the series of lectures on the Rabbinate established during 1935-36 at the Hebrew Union College, Cincinnati. An alumnus of the College and for almost a half century the Rabbi of the famous Oheb Shalom Congregation of Baltimore, he brought to his privilege a rare wealth of experience and knowledge and consequently has produced a book of value, not only to young rabbis, but equally to young ministers in other faiths and to laymen of all faiths as well.

Dr. Rosenau is proud of his Jewish race and his Rabbinic prompting. He prefers this word to "call," which so many Christian ministers apply to themselves.

The book consists of four chapters and treats the Rabbi as a personality, as a congregational leader, as an educator, and as a community factor. He is wise in urging marriage upon the young Rabbi and says some very helpful things not only in each chapter but particularly in the final one.

This book will deserve a wide circulation and will no doubt have it among both Jews and Christians.—*W. A. Harper.*

Briefer Mention

CHAPMAN, PAUL W., *Occupational Guidance*. Turner E. Smith & Co., Atlanta, Georgia, 1937, 632 pages, \$1.76.

Designed as a textbook for high school use, this well-written book analyzes numerous trades, occupations and professions, equips students with techniques for discovering abilities and interests and improving personal appearance, discusses the problem of education, and suggests ways of discovering a job. Interspersed are numerous stories of successful careers, always, however, suggesting that "plums go to the few" while real opportunity comes to the many.

CORNISH, LOUIS C., *Work and Dreams and the Wide Horizon*. The Beacon Press, 1937, 403 pages, \$2.00.

"Over my desk has flowed an endless and constant stream of romance and pathos and tragedy and humor and heroism—problems of sorrow and of joy and of daily struggle for bread" (page vi). From these that came to the author as president of the American Unitarian Association, the book is compiled, though without betraying any confidences. It is all very human and informal like chatting with chance acquaintances and discussing profound things with old friends. Almost every phase of church life is touched on. There is a firm plea for more feasible church programs and for more emphasis on religious education (though he cannot expect his way of treating immortality to be taken seriously—pages 145-147). The author succeeds in showing "what are some of the duties and opportunities" of such an official.

COURTENAY, CHARLES, *On Growing Old Gracefully*. Macmillan, 1936, 235 pages, \$2.00.

A retired minister, now eighty-seven years old, an Englishman living in England, crystallizes an interesting, practical, and appropriate philosophy of old age. There is a wide difference between Courtenay's approach and the *De Senectute* of Cicero. Courtenay has no aged men leaving their seclusion to save the nation. He thinks of a serene old age, where the aged are cheerful, thoughtful, blessing the young but not leading them forth.

FORCEVILLE, CLARITA DE, *Marriages Are Made at Home*. Knopf, 1938, 200 pages, \$2.00.

"Every woman marries a bachelor," who has to be made into a husband. How it can be done, and the pitfalls that lead to failure avoided, are scintillatingly set forth in this sprightly little book.

GESSELL, JEAN P., *Planning for Home Cooperation in Children's Work*. Methodist Book Concern, 1937, 47 pages, paper, \$.25.

This pamphlet is full of suggestions for parents' informal contacts, parents and teachers studies together, and parents' classes and meetings.

HAYES, J. S. and GARDNER, H. J., *Both Sides of the Microphone*. Lippincott, 1938, 180 pages, \$1.25.

How may radio be used for purposes of religion, of education, of entertainment. What is involved in preparing a program. In putting it on the air. How vast is the industry, and what sorts of people are employed in it? A most instructive book, containing information from which religious educators would greatly profit.

HSIEH, TEHYI, *Selected Pearls of Wisdom*. Chinese Service Bureau, Boston, 1937, 96 pages, \$1.50.

More than two hundred literary gems of high ethical note, selected from the Chinese, Indian,

English and American classics, arranged in a handy little pocket edition. Dr. Hsieh is a Chinese of Mandarin rank with a warm appreciation of literary beauty and ethical value.

LAUGHLIN, S. B., Editor, *Beyond Dilemmas*. Lippincott, 1937, 306 pages, \$2.00.

The contributions which the Quakers have to offer the confused thinking of our times are ably presented in this volume of twelve essays by men who occupy positions of great influence in the Quaker movement. Religion, social thinking, marriage, the state, use of natural resources, crime, peace and war, are all studied.

LAUNE, FERRIS F., *Predicting Criminality*. Northwestern University, 1936, 163 pages.

What are the possibilities of predicting whether a parolee from a penal institution will adjust himself successfully after release? For a good many years the Parole Board of Illinois has been seeking evidence on the subject. Dr. Laune, who is Sociologist and Actuary for the Illinois State Penitentiary at Joliet, presents here a detailed and analytic report of part of this investigation. Rating scales, based in part on objective data and in part on "hunches," and questionnaires, were the two methods employed. While grave difficulties remain to be surmounted, the science of prediction has developed to a point where from 75 to 85 percent reliability has been secured. The problem is, of course, one of measuring attitudes of prisoners.

LEVINE, ALBERT J., *Fundamentals of Psychologic Guidance*. Educational Monograph Press, 882 Linden Blvd., Brooklyn, N.Y., 1937, 96 pages, \$1.00.

"Every teacher his own counselor" is an educational standard, broadly accepted. And so we put courses in psychology, in guidance, in counseling, in the training of teachers. Dr. Levine canvasses first, what the teacher as counselor needs to know, then discusses the fundamentals and the procedures involved, closing with a series of Do's and Don't's. A very practical manual, in accord with present practice.

MARSTON, WILLIAM M., *The Lie Detector Test*. Richard R. Smith, 1938, 183 pages, \$2.00.

When one lies, his heart pressure rises and breathing becomes irregular. The machine discovers what happens to blood and breathing; the expert behind the machine interprets the results. What the detector is, how it is used, its standing in court, and its increasing use in business and in psychological analysis of personality disorders are all described in this brief but comprehensive work.

MAYNARD, THEODORE, *The Odyssey of Francis Xavier*. Longmans, 1936, 364 pages, \$2.50.

The greatest of the followers of Ignatius Loyola, and perhaps even the greatest Christian missionary since Saint Paul, was Francis Xavier. He worked in India, the Malay Peninsula, the Spice Islands, and Japan, and died on the way to

China. Mr. Maynard, the son of an Indian missionary, writes this appreciative, factual, interpretative biography.

MORRISON, HENRY C., *School and Commonwealth. U. of Chicago Press, 1937, 238 pages, \$2.00.*

Professor Morrison believes that much of the social disruption of our times in America is due to the philosophy of self-will, and to the teaching of easy pathways to private gain through the relaxation of both volitional and intellectual discipline in the schools. This tendency needs to be corrected, and in this volume of essays he suggests means to that end.

NOEL, CONRAD, *The Life of Jesus. Simon & Schuster, 1937, 620 pages, \$3.75.*

Father Noel is an Episcopalian clergyman, seventy years old. Long a champion of the downtrodden, he has sought to interpret Jesus as their defender. To write this book he saturated himself in the works of Marx, Lenin and other socialists, and has depicted Jesus as one who sought the same basic reforms as the modern radical social reformers. As critical scholarship, his work is of small importance, but as representative of an aspect of Jesus' life generally neglected, he offers a very stimulating study.

PRESCOTT, DANIEL A., *Emotion and the Educative Process. American Council on Education, 1938, 323 pages, \$1.50.*

Many personality disorders and social problems arise from emotional factors within the school which are entirely outside the curriculum. The Committee which prepared this report for the Council suggests numerous approaches through which emotional maturity or stability may be achieved, and may aid in the educative process. Equally significant as their suggestions are the numerous—very numerous—as yet unexplored aspects of the problem which they open for further study. A volume as significant for religious educators as for public school teachers.

RALL, HARRIS F., Editor, *Religion and Public Affairs. Macmillan, 1937, 240 pages, \$2.00.*

These nine essays, written in honor of the twenty-fifth anniversary of Bishop Francis J. McConnell, mirror his interest in the practical application of religious thought and conduct to human affairs. The freedom of religion to advocate, and where possible to inspire, social change is the underlying theme.

RINEHART, MARY ROBERTS, *Married People. Farrar & Rinehart, 1937, 341 pages, \$2.00.*

Ten brilliant personality descriptions, written with all the insight which Mrs. Rinehart possesses. The middle aged folk who tried to regain lost youth through semi-riotous living; the man who married a second time; the one who had difficulties on Christmas evening and finally worked them out. Thoughtfully descriptive of people we all know. A reading of the book will help ministers and teachers understand problems people face—and will yield a most pleasant reading.

STERN, BERNHARD J., *The Family Past and Present. Appleton-Century, 1938, 461 pages, \$2.75.*

The Progressive Education Association, through its Commission on Human Relations, issues this volume of readings on the Family. The treatment is broad, and while it begins with primitive family life, devotes more than two hundred pages to contemporary American problems.

WEXBERG, ERWIN and FRITSCH, HENRY E., *Our Children in a Changing World. Macmillan, 1937, 232 pages, \$2.00.*

"There are no bad children," say the two Southern child guidance experts who wrote this book. "Neither are there good ones," they add. They are just human beings, with backgrounds of capacity which, fitted in with education and experience, form their personalities. What the problems are, how they originate, and what intelligent adults can do about them, form the theme of the book.

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